TAFSIR IBN KATHIR
(ABRIDGED)

The Qur'an is the revelation of Allah's Own Words for the guidance of His creatures. Since the Qur'an is the primary source of Islamic teachings, the correct understanding of the Qur'an is necessary for every Muslim. The Tafsir of Ibn Kathir is the most renowned and accepted explanation of the Qur'an in the entire world. In it one finds the best presentation of Hadiths, History, and scholarly commentary.

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TAFSIR IBN KATHIR (ABRIDGED)

VOLUME 5



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تفسير ابن كثير

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Volume **5**



(Surah Hud to Surat Al-Isra', Verse 38)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

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Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
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- Editions & Librairie Essalam
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المِصْبَاحُ المُنِيرُ فِي تَهْذِيبِ

تفسير ابن كثير

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(Surat Hud to Surat Al-Isra', Verse 38)

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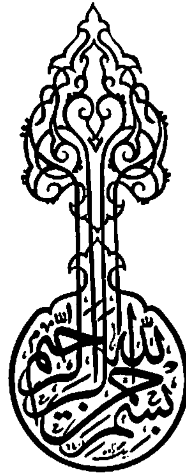
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In the Name of Allâh
The Most Beneficent, the Most Merciful

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allâh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The *Tafsīr* of *Surah Hūd* (Chapter - 11)

Which was Revealed in Makkah

Sūrah Hūd made the Prophet's Hair turn Gray

Abu 'Isā At-Tirmidhi recorded from Ibn 'Abbās that Abu Bakr said, "O Messenger of Allāh, verily your hair has turned gray." The Prophet ﷺ replied,

«شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

«Sūrahs Hūd, Al-Waqi'ah, Al-Mursalāt, 'Amma Yatasā'lun [An-Nabā'] and Idhash-Shāmsu Kuwwirat [At-Takwir] have turned my hair gray.»

In another narration he ﷺ said,

«هُودٌ وَأَخَوَاتُهَا»

«Sūrah Hūd and its sisters...»[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الٓر كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾ إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤﴾﴾

﴾1. Alif Lam Ra. (This is) a Book, the Āyāt whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things).﴿

[1] *Tuhfat Al-Ahwadhi*, 9:184.

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ وَإِن
يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ
وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ
ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَٱتَّبِعْ
مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

سُورَةُ هُودٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾
أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ ٱسْتَغْفِرُوا۟
رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ
كُلَّ ذِى فَضْلٍ فَضْلَهُۥ وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
كَبِيرٍ ﴿٣﴾ إِلَى ٱللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤﴾ أَلَآ إِنَّهُمْ
يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ
يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٥﴾

﴾2. (Saying) worship none but Allāh. Verily, I (Muḥammad) am unto you from Him a warner and a bringer of glad tidings.﴿

﴾3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day.﴿

﴾4. To Allāh is your return, and He is able to do all things."﴿

The Qur'ān and its Call to (worship) Allāh Alone

A discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'ān) has already preceded at the beginning of *Sūrat Al-Baqarah*. That discussion is sufficient without any need for repetition here. Concerning Allāh's statement,

﴿أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ﴾

﴾The Āyāt whereof are perfect and then explained in detail﴿

This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujāhid and Qatādah,[1] and Ibn Jarīr [Aṭ-Ṭabari] preferred it.

[1] Aṭ-Ṭabari 15:227.

Concerning the meaning of Allāh's statement,

﴿مِن لَّدُنْ حَكِيمٍ خَبِيرٍ﴾

﴿from One (Allāh), Who is All-Wise, Well-Acquainted.﴾

This means that it (the Qur'ān) is from Allāh, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

﴿أَلَّا تَعْبُدُوا إِلَّا اللَّهَ﴾

﴿(Saying) worship none but Allāh.﴾

This means that this Qur'ān descended, perfect and detailed, with the purpose of Allāh's worship alone, without any partners. This is similar to the statement of Allāh, the Exalted,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.﴾ [21:25]

It is similar to Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh (Alone), and avoid Ṭaghūt (calling false deities.)'﴾[16:36]

In reference to Allāh's statement,

﴿إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ﴾

﴿Verily, I am unto you from Him a warner and a bringer of glad tidings.﴾

This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allāh), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic *Ḥadīth* which states that the Messenger of Allāh ﷺ ascended mount Aṣ-Ṣafa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

«يَا مَعْشَرَ قُرَيْشٍ! أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُصَبِّحُكُمْ أَلَسْتُمْ مُصَدِّقِيَّ؟»

«O people of Quraysh, if I informed you that a cavalry was

going to attack you in the morning, would you not believe me?»

They replied, "We have not found you to be a liar." He ﷺ said,

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«Verily I am a warner unto you before a severe punishment.»[1]

Concerning His statement,

﴿وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ﴾

﴿And (commanding you): 'Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.﴾

This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allāh from future sins, and thereafter you abide by that."

﴿يُمَتِّعْكُم مَّتَٰعًا حَسَنًا﴾

﴿that He may grant you good enjoyment,﴾

This is in reference to this worldly life.

﴿إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ﴾

﴿for a term appointed, and bestow His abounding grace to every owner of grace.﴾

This refers to the Hereafter, according to Qatādah.[2] "This is like the statement of Allāh,

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً﴾

﴿Whoever works righteousness – whether male or female – while a true believer, verily to him We will give a good life.﴾[16:97]

Concerning Allāh's statement,

﴿وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ﴾

[1] *Dalā'il An-Nubuwwah*, 2:181, similar wording with Al-Bukhāri no. 4971, and Muslim no. 208.

[2] Aṭ-Ṭabari 15:231.

﴾But if you turn away, then I fear for you the torment of a Great Day.﴿

This is a severe threat for whoever turns away from the commandments of Allāh, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

﴿إِلَى ٱللَّهِ مَرْجِعُكُمْ﴾

﴾To Allāh is your return,﴿

This is means your return on the Day of Judgement.

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾and He is able to do all things.﴿

This means that He is capable of doing whatever He wishes, whether it be goodness towards His *Awliyā'* (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٥﴾﴾

﴾5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.﴿

Allāh is Aware of All Things

Ibn 'Abbās said, "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allāh revealed this verse." Al-Bukhāri recorded by way of Ibn Jurayj, who reported from Muḥammad bin 'Abbād bin Ja'far who said, "Ibn 'Abbās recited,

(أَلا إِنَّهُمْ تَثْنَوْنِي صُدُورُهُمْ)

"Behold their breasts did fold up."

So I said: 'O Abu Al-'Abbās! What does -their breasts did fold

up- mean?' He said, 'The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ﴾

﴿*No doubt! They did fold up their breasts,*﴾ was revealed."[1]

In another wording of this narration, Ibn 'Abbās said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them." [2] Al-Bukhāri reported that Ibn 'Abbās said that

﴿يَسْتَغْشُونَ﴾

﴿*they cover themselves*﴾ means that they cover their heads.[3]

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَـٰبٍ مُّبِينٍ ۝﴾

﴿*6. And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.*﴾

Allāh is Responsible for the Provisions of All Creatures

Allāh, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. 'Ali bin Abi Ṭalḥah and others reported from Ibn 'Abbās that he said concerning the statement,

[1] *Fatḥ Al-Bāri* 8 :200.

[2] Ibid.

[3] Ibid.

﴿وَيَعْلَمُ مُسْتَقَرَّهَا﴾

﴾*And He knows its dwelling place*﴿ that it means where it resides. In reference to the statement,

﴿وَمُسْتَوْدَعَهَا﴾

﴾*and its deposit.*﴿ he (Ibn 'Abbās) said it means where it will die.[1]

Allāh informs us that all of this is written in a Book with Allāh that explains it in detail. This is similar to Allāh's statement,

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن
شَىْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾﴾

﴾*There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.*﴿ [6:38], and

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ
إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

﴾*And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴿ [6:59]

﴿وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ
هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا
يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾﴾

﴾*7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say*

[1] Aṭ-Ṭabari 15:241.

to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."﴾

﴾8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!﴾

Allāh created the Heavens and the Earth in Six Days

Allāh, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imām Aḥmad recorded that 'Imrān bin Ḥuṣayn said, "The Messenger of Allāh ﷺ said,

«اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيم!»

«Accept the glad tidings, O tribe of Tamīm!»

They said, 'Verily you have brought us glad tidings and you have given us.' Then he ﷺ said,

«اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ»

«Accept the glad tidings, O people of Yemen!»

They said, 'We accept. Therefore, inform us about the beginning of this matter and how it was.' He ﷺ said,

«كَانَ اللهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ ذِكْرَ كُلِّ شَيْءٍ»

«Allāh was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.»

Then a man came to me and said, "O 'Imrān, your she camel has escaped from her fetter."

I then went out after her and I do not know what was said after I left."[1]

This *Ḥadīth* has been recorded in the Two *Ṣaḥīḥs of Al-*

[1] Aḥmad 4:431.

Bukhāri and Muslim with a variety of wordings.[1]

In *Ṣaḥīḥ Muslim*, it is recorded that 'Abdullah bin 'Amr bin Al-'Āṣ said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«*Verily Allāh measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.*»[2]

Under the explanation of this verse, Al-Bukhāri recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قَالَ اللهُ عَزَّ وَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْكَ»

«*Allāh, the Mighty and Sublime, said, 'Spend and I will spend on you.'*»

And he ﷺ said,

«يَدُ اللهِ مَلْأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ»

«*Allāh's Hand is full, and it is not diminished by spending throughout the night and the day.*»

He ﷺ also said,

«أَفَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ»

«*Have you seen what has been spent since the creation of the heavens and the earth? Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.*»[3]

Concerning Allāh's statement,

﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

﴾*that He might try you, which of you is the best in deeds.*﴿

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may

[1] *Fatḥ Al-Bāri* 6:330, and Muslim 4:2041.

[2] Muslim 4:2044.

[3] *Fatḥ Al-Bāri* 8:202.

worship Him and not associate anything with Him as a partner. Allāh did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

﴿وَمَا خَلَقْنَا السَّمَآءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾﴾

﴾*And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!*﴿ [38:27]

Allāh the Exalted, said,

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾﴾

﴾*Did you think that We created you in play (without any purpose), and that you would not be brought back to Us? So Exalted is Allāh, the True King: there is no God but He, the Lord of the Supreme Throne!*﴿ [23:115-116]

Allāh, the Exalted, said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

﴾*And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).*﴿ [51:56]

Concerning the statement of Allāh,

﴿لِيَبْلُوَكُمْ﴾

﴾*that He might try you,*﴿ It means so that He (Allāh) may test you.

Concerning the statement,

﴿أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

﴾*which of you is the best in deeds.*﴿

It is important to note here that Allāh did not say, "Which of you has done the most deeds." Rather, He said, "Best in deeds." A deed cannot be considered a good deed until it is done sincerely for Allāh, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allāh

ﷺ. Whenever a deed lacks one of these conditions, then it is null and void.

The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allāh's statement,

﴿وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ﴾

﴿*But if you were to say to them: "You shall indeed be raised up after death."*﴾

Allāh, the Exalted, is saying, "O Muḥammad, if you were to inform these polytheists that Allāh is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allāh, the Exalted, is the One Who created the heavens and the earth, just as He said,

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ﴾

﴿*And if you ask them who created them, they will surely say: "Allāh."*﴾[43:87]

Allāh says,

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ﴾

﴿*And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allāh."*﴾ [29:61]

Even after their awareness of this (Allāh's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allāh to perform) than the original creation. As Allāh said,

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.*﴾ [30:27]

Allāh also said,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴿*The creation of you all and the resurrection of you all are only*

as (the creation and resurrection of) a single person.﴿ [31:28]

Concerning the statement,

﴾إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ﴿

﴾*This is nothing but obvious magic.*﴿

The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur." They also say, "He (Muḥammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him.

Concerning Allāh's statement,

﴾وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ﴿

﴾*And if We delay the torment for them till a determined term,*﴿

Allāh, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

﴾مَا يَحْبِسُهُۥٓ﴿

﴾*What keeps it back?*﴿

They mean by this, "What delays this torment from overtaking us?" Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

The Meanings of the Word *Ummah*

The word *Ummah* is used in the Qur'ān and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allāh, the Exalted, in this verse,

﴾إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ﴿

﴾*till a determined Ummah (term),*﴿

This is also the meaning in the statement of Allāh in *Sūrah* Yūsuf,

﴾وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ﴿

﴾*Then the man who was released, now after Ummah (some time) remembered.*﴿ [12:45]

The word *Ummah* is also used to refer to the Imām (leader) who is followed. An example of this is in the statement of Allāh,

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾﴾

﴾Verily, Ibrāhīm was an Ummah, obedient to Allāh, Ḥanif, and he was not of those who were polytheists.﴿ [16:120]

The word *Ummah* is also used to mean religion and religious creed. This is as Allāh mentions concerning the polytheists, that they said,

﴿إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ﴾

﴾Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps.﴿ [43:23]

The word *Ummah* is also used to mean a group (of people). This is as Allāh says,

﴿وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ﴾

﴾And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks).﴿ [28:23]

Allāh also said,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴾And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt."﴿ [16:36]

Allāh also said,

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾﴾

﴾And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.﴿ [10:47]

The meaning of *Ummah* here is those people who have had a Messenger sent among them. The meaning of *Ummah* in this context includes the believers and the disbelievers among them. This is like what has been recorded in *Ṣaḥīḥ Muslim*,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

الجزء الثاني عشر ٢٢٢ سورة هود

۞ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ٦ وَهُوَ ٱلَّذِي خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ
عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِن قُلْتَ
إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٧ وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ
أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٨
وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ
لَيَـُٔوسٌ كَفُورٌ ٩ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ
مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّيٓ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ١٠
إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ١١ فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ
وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُواْ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ
مَعَهُۥ مَلَكٌ إِنَّمَآ أَنتَ نَذِيرٌ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ١٢

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»[1]

In reference to the *Ummah* of followers, then they are those who believe in the Messengers, as Allāh said,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴾You (the followers of Prophet Muḥammad) are the best Ummah ever raised up for mankind.﴿ [3:110]

In the *Ṣaḥīḥ* the Prophet ﷺ said,

«فَأَقُولُ: أُمَّتِي أُمَّتِي»

«Then I will say, "My Ummah (followers), my Ummah!"»[2]

The word *Ummah* is also used to mean a sect or party. An example of this usage is in the statement of Allāh,

﴿وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ١٥٩﴾

﴾And of the people of Mūsā there is an Ummah who lead (the men) with truth and established justice therewith.﴿ [7:159]

Likewise is His statement,

﴿مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ﴾

[1] Muslim 1:134.
[2] Muslim 1:183.

﴾A party of the People of the Scripture stand for the right.﴿ [3:113]

﴾وَلَئِنْ أَذَقْنَا ٱلْإِنسَـٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَـٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَـٰهُ
نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ إِلَّا ٱلَّذِينَ صَبَرُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أُو۟لَـٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾﴿

﴾9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.﴿

﴾10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).﴿

﴾11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).﴿

The changing of Man's Attitude in Happiness and Hardship

Allāh, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allāh has bestowed His mercy. Allāh explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

﴾لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ﴿

﴾he is sure to say, "Ills have departed from me."﴿

This means that he will claim that no harm or calamity will afflict him after this (blessing).

﴾إِنَّهُۥ لَفَرِحٌ فَخُورٌ﴿

﴾Surely, he is exultant and boastful (ungrateful to Allāh).﴿

This means that he is pleased with what he has in his hand and ungrateful (to Allāh). At the same time he is boastful

towards others.

Allāh, the Exalted, then says,

﴿إِلَّا ٱلَّذِينَ صَبَرُوا۟﴾

﴾*Except those who show patience*﴿

meaning, those who show patience during times of hardship and adversity.

In reference to Allāh's statement,

﴿وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ﴾

﴾*and do righteous good deeds*﴿

This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

﴿أُو۟لَـٰٓئِكَ لَهُم مَّغْفِرَةٌ﴾

﴾*those, theirs will be forgiveness*﴿

meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allāh's statement,

﴿وَأَجْرٌ كَبِيرٌ﴾

﴾*and a great reward.*﴿ This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the *Ḥadīth*,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُصِيبُ الْمُؤْمِنَ هَمٌّ وَلَا غَمٌّ وَلَا نَصَبٌ وَلَا وَصَبٌ وَلَا حَزَنٌ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ»

«*By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allāh will expiate his sins for him because of it.*»[1]

In the *Ṣaḥīḥ* it is recorded that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَقْضِي اللهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ غَيْرِ الْمُؤْمِنِ»

[1] Aḥmad 3:4.

«By He in Whose Hand is my soul! Allāh does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allāh) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.»[1]

For this reason, Allāh, the Exalted, says,

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

﴾*By Al-'Aṣr (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience.*﴿ [103:1-3]

Allāh also says,

﴿إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۝١٩﴾

﴾*Verily, man was created very impatient.*﴿ [70:19]

﴿فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝١٢ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ۝١٣ فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَٰهَ إِلَّا هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ ۝١٤﴾

﴾*12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him?" But you are only a warner. And Allāh is a Guardian over all things.*﴿

﴾*13. Or they say, "He forged it." Say: "Bring you then ten forged Sūrahs like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"*﴿

﴾*14. If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god*

[1] Muslim 4:2295.

besides Him! Will you then be Muslims?﴾

The Messenger ﷺ grieving by the Statements of the Polytheists, and His Gratification

This statement of Allāh, the Exalted, to His Messenger ﷺ comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allāh says about them,

﴿وَقَالُوا مَالِ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ
فَيَكُونَ مَعَهُ نَذِيرًا ۝٧ أَوْ يُلْقَىٰ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ۝٨﴾

﴾*And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?" Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."*﴾ [25:7-8]

Thus, Allāh commanded His Messenger ﷺ and guided him to not let these statements of theirs grieve his heart. Allāh directed him ﷺ to not let these statements prevent him, or deter him from calling them to Allāh, both day and night. This is as Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝٩٧﴾

﴾*Indeed, We know that your breast is straitened at what they say.*﴾ [15:97]

Allāh says in this verse,

﴿فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا﴾

﴾*So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...*﴾

The meaning here is that he (the Prophet ﷺ) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allāh goes on to explain: "You (Muḥammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For

verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allāh came to them."

An Explanation concerning the Miracle of the Qur'ān

Then Allāh, the Exalted, explains the miracle of the Qur'ān, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allāh goes on to say,

﴾فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ﴿

﴾If then they answer you not,﴿

Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'ān), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allāh. It contains His knowledge, His commands and His prohibitions.

Then Allāh continues by saying,

﴾وَأَن لَّا إِلَٰهَ إِلَّا هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ﴿

﴾and that there is no God besides Him! Will you then be Muslims?﴿

﴾مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾﴿

﴾15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴿

﴾16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴿

Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Al-'Awfi reported that Ibn 'Abbās said concerning this verse, "Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone." Ibn 'Abbās continued saying, "Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allāh says, 'Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers."[1] A similar narration has been reported from Mujahid, Aḍ-Ḍaḥḥāk and many others. [2]

Anas bin Mālik and Al-Ḥasan both said, "This verse was revealed concerning the Jews and the Christians."[3] Mujāhid and others said, "This verse was revealed concerning the people who perform deeds to be seen."[4] Qatādah said, "Whoever's concern, intention and goal is this worldly life, then Allāh will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well."[5]

Allāh, the Exalted, says,

﴿مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا
مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم
مَّشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ ٱنظُرْ
كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾

﴾Whoever desires the quick-passing (transitory enjoyment of this

[1] Aṭ-Ṭabari 15:263.
[2] Aṭ-Ṭabari 15:264, 265.
[3] Aṭ-Ṭabari 15:265.
[4] Aṭ-Ṭabari 15:266.
[5] Aṭ-Ṭabari 15:264.

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ
وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾
فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ
إِلَّا هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ
ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ وَحَبِطَ
مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾ أَفَمَن كَانَ
عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ
مُوسَىٰٓ إِمَامًا وَرَحْمَةً أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ وَمَن يَكْفُرْ بِهِۦ
مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ إِنَّهُ ٱلْحَقُّ
مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾ وَمَنْ
أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أُو۟لَٰٓئِكَ يُعْرَضُونَ
عَلَىٰ رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ
رَبِّهِمْ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿١٨﴾ ٱلَّذِينَ يَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿١٩﴾

world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated. On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another, and verily, the Hereafter will be greater in degrees and greater in intricacy.﴾ [17:18-21]

Allāh, the Exalted, says,

مَن كَانَ يُرِيدُ حَرْثَ ٱلْءَاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا
لَهُۥ فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾﴾

﴿*Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.*﴾ [42:20]

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً
أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ إِنَّهُ
ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾﴾

﴿*17. Can they who rely on a clear proof from their Lord, and*

whom a witness from Him recites (follows) it; and before it, came the Book of Mūsā, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.﴾

The One Who believes in the Qur'ān is upon Clear Proof from His Lord

Allāh, the Exalted, informs of the condition of the believers who are upon the natural religion of Allāh, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allāh's statement,

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا﴾

﴾*So set you your face towards the religion, Ḥanīfan. Allāh's Fiṭrah with which He has created mankind.*﴾[1] [30:30],

In the Two *Ṣaḥīḥs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُولَدُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

«*Every child is born upon the Fiṭrah, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?*»[2]

In *Ṣaḥīḥ Muslim* it is recorded that 'Iyāḍ bin Ḥimār said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ، وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا»

«*Allāh, the Exalted, says, 'Verily, I created my servants Ḥunafā', but the devils came to them and distracted them from*

[1] The meaning of this *Āyah* is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

[2] *Fatḥ Al-Bāri* 3:290, and Muslim 4:2047.

their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.»[1]

Therefore, the believer is one who remains upon this *Fiṭrah*. Concerning Allāh's statement,

﴿وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

﴾*and whom a witness from Him recites (follows) it;*﴿

This means that a witness comes to him from Allāh. That witness is the pure, perfect and magnificent legislation that Allāh revealed to the Prophets. These legislations were finalized with the legislation (*Sharī'ah*) of Muḥammad ﷺ. The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The *Fiṭrah* accepts the *Sharī'ah* and believes in it. For this reason Allāh, the Exalted, says,

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

﴾*Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it;*﴿

This clear proof which is recited is the Qur'ān, which Jibrīl conveyed to the Prophet ﷺ and the Prophet Muḥammad ﷺ conveyed it to his *Ummah*.

Then Allāh says,

﴿وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ﴾

﴾*and before it, came the Book of Mūsa,*﴿

This means that before the Qur'ān, there was the Book of Mūsā, the Tawrāh.

﴿إِمَامًا وَرَحْمَةً﴾

﴾*a guidance and a mercy*﴿ This means that Allāh, the Exalted, revealed it to that *Ummah* as a leader for them and a guide for them to follow, as a mercy from Allāh upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'ān as well. For this reason Allāh said,

﴿أُوْلَٰٓئِكَ يُؤْمِنُونَ بِهِۦ﴾

[1] Muslim 4:2197.

﴾*they believe therein*﴿ Then Allāh, the Exalted, threatens those who reject the Qur'ān, or any part of it, by saying,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾*but those of the sects that reject it, the Fire will be their promised meeting place.*﴿

This is directed towards everyone on the face of the earth who disbelieves in the Qur'ān, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Ādam. This applies to all whom the Qur'ān reaches, regardless of their differences in color, appearance, or nationality. As Allāh says,

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴾*that I may therewith warn you and whomsoever it may reach.*﴿ [6:19]

Allāh, the Exalted, said,

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴾*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah."*﴿

Allāh says,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾*but those of the sects that reject it, the Fire will be their promised meeting place.*﴿

In *Ṣaḥīḥ Muslim* it is recorded that Abu Mūsā Al-Ash'ari, may Allah be pleased with him, said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ! [أَوْ] نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«*By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.*»[1]

[1] Muslim 1:135.

Every *Ḥadīth* is confirmed by the Qur'ān

Ayyūb As-Sakhtiyāni reported from Sa'īd bin Jubayr that he said, "I did not hear any *Ḥadīth* of the Prophet ﷺ, substantiated as he stated it, except that I found its confirmation in the Qur'ān. (The narrator said, "Or he said, 'I found its verification in the Qur'ān."') Thus, it reached me that the Prophet ﷺ said,

«لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«*There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.*»

Therefore, I said, 'Where is its verification in the Book of Allāh? Most of what I have heard reported from the Messenger of Allāh ﷺ, I have found its verification in the Qur'ān.' Then I found this verse,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾*but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.*﴿

And this means from all religions." [1]

Then Allāh says,

﴿فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ﴾

﴾*So be not in doubt about it. Verily, it is the truth from your Lord,*﴿

This means that the Qur'ān is the truth from Allāh and there is no doubt or suspicion concerning it. This is as Allāh says,

﴿الٓمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ۝٢﴾

﴾*Alif Lām Mīm. The revelations of the Book in which there is no doubt, is from the Lord of all that exists!*﴿[32:1-2]

Allāh, the Exalted, says,

﴿الٓمٓ ۝١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ﴾

[1] Aṭ-Ṭabari 15:280.

﴿*Alif Lām Mīm. This is the Book in which there is no doubt.*﴾ [2:1-2]

The *Āyah*;

﴿وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿*but most of mankind believe not.*﴾

is similar to Allāh's statement,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿*And most of mankind will not believe even if you desire it eagerly.*﴾[12:103]

Likewise, Allāh says,

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ﴾

﴿*And if you obey most of those on the earth, they will mislead you far away from Allāh's path.*﴾

Allāh also says,

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾﴾

﴿*And indeed Iblīs did prove true his thought about them: and they followed him, all except a group of true believers.*﴾[34:20]

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ
هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ
اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ
لَهُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۘ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا
يُبْصِرُونَ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ
فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٢٢﴾﴾

﴿*18. And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say,"These are the ones who lied against their Lord!" No doubt! The curse of Allah is on the wrongdoers.*﴾

﴿*19. Those who hinder (others) from the path of Allāh, and seek a crookedness therein, while they are disbelievers in the Hereafter.*﴾

﴿*20. By no means will they escape on earth, nor have they*

protectors besides Allāh! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).﴾

﴿*21. They are those who have lost their own selves, and that which they invented eluded them.*﴾

﴿*22. Certainly, they are those who will be the greatest losers in the Hereafter.*﴾

Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers

Allāh, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and *Jinns*.

This is just as Imām Aḥmad recorded from Ṣafwān bin Muḥriz. Ṣafwān said, "I was holding the hand of Ibn 'Umar when a man was brought to him. The man said, 'How did you hear the Messenger of Allāh ﷺ describe *An-Najwā* (secret counsel or confidential talk) on the Day of Resurrection?' Ibn 'Umar said, 'I heard him say,

«إِنَّ اللهَ عَزَّ وَجَلَّ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتُرُهُ مِنَ النَّاسِ، وَيُقَرِّرُهُ بِذُنُوبِهِ وَيَقُولُ لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ»

«*Verily, Allāh, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, "Do you recognize this sin? Do you recognize that sin? Do you recognize such and such sin?" This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,*»

﴿هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

﴾These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers﴿."[1]

Both Al-Bukhāri and Muslim recorded this narration in the Two Ṣaḥīḥs.[2]

Concerning Allāh's statement,

﴿ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا﴾

﴾Those who hinder (others) from the path of Allāh, and seek a crookedness therein,﴿

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allāh, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself. Allāh's statement,

﴿وَيَبْغُونَهَا عِوَجًا﴾

﴾and seek a crookedness therein,﴿ This means that they want their path to be crooked and uneven.

Then, Allāh's statement,

﴿وَهُم بِٱلْآخِرَةِ هُمْ كَٰفِرُونَ﴾

﴾while they are disbelievers in the Hereafter.﴿

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allāh's statement,

﴿أُوْلَٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ﴾

﴾By no means will they escape on earth, nor have they protectors besides Allāh!﴿

This means that these disbelievers are under the power of Allāh and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allāh's statement,

﴿إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ﴾

﴾but He gives them respite up to a Day when the eyes will

[1] Aḥmad 2:74.

[2] Fatḥ Al-Bāri 8:204, and Muslim 4:2120.

stare in horror.﴾[14:42]

In the Two *Ṣaḥīḥs* it is recorded that the Prophet ﷺ said,

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Verily Allāh gives respite to the oppressor until He seizes him, then he will not be able to escape Him.*»[1]

For this reason Allāh says,

﴿يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ﴾

﴾*Their torment will be doubled!*﴿ This means that the torment will be doubled upon them, because Allāh gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allāh has mentioned concerning them when they enter into the Hellfire. Allāh says,

﴿وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾﴾

﴾*And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"*﴿

Allāh also says,

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ﴾

﴾*Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment.*﴿[16:88]

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then Allāh continues by saying,

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾﴾

﴾*They are those who have lost their own selves, and that which they invented eluded them.*﴿

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as Allāh said,

[1] *Fatḥ Al-Bārī* 8:205, and Muslim 4:1997.

﴿كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾﴾

﴿Whenever it abates, We shall increase for them the fierceness of the Fire.﴾[17:97]

Concerning the statement,

﴿وَضَلَّ عَنْهُم﴾

﴿eluded them.﴾ meaning that it has left them.

﴿مَّا كَانُوا يَفْتَرُونَ﴾

﴿that which they invented﴾ besides Allāh, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm. This is as Allāh says,

﴿وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾

﴿And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾[46:6]

Allāh says,

﴿إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾﴾

﴿When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them.﴾[2:166]

Likewise, there are many other verses that prove this loss of theirs and their destruction. For this reason Allāh says,

﴿لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٢٢﴾﴾

﴿Certainly, they are those who will be the greatest losers in the Hearafter.﴾ [11:22]

In this verse Allāh informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide-eyed lovely

maidens. They preferred *Hāwiyah* (a pit in Hell) instead of lofty castles. They chose the anger of Allāh and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿٢٣﴾ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا
تَذَكَّرُونَ ﴿٢٤﴾﴾

﴿23. Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.﴾

﴿24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?﴾

Rewarding the People of Faith

When Allāh, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

The Parable of the Believers and the Disbelievers

Then, Allāh, the Exalted, makes a parable of the disbelievers and the believers. He says,

﴿مَثَلُ ٱلْفَرِيقَيْنِ﴾

﴿*The likeness of the two parties*﴾

This refers to those disbelievers whom Allāh first described as wretched, and then those believers whom He described with delightfulness. The first group is like one who is blind and deaf, while the second group is like he who sees and hears. Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him. As Allāh says,

﴿وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ﴾

﴿*Had Allāh known of any good in them, He would indeed have made them listen.*﴾[8:23]

The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him. Are these two types of people alike?

﴿أَفَلَا تَذَكَّرُونَ﴾

﴿*Will you not then take heed?*﴾

This statement means, "Will you not consider, so that you may distinguish between these two categories of people." This is as Allāh mentions in another verse,

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

﴿*Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.*﴾[59:20]

Allāh also says,

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾ وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ﴿٢٠﴾ وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾ إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾﴾

أُولَٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن
دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ مَا كَانُوا۟ يَسْتَطِيعُونَ
ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ ﴿٢٠﴾ أُولَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟
أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ
فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ أُولَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ
هُمْ فِيهَا خَٰلِدُونَ ﴿٢٣﴾ ۞ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ
وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ
﴿٢٤﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ
﴿٢٦﴾ فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا
مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ
ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍۭ بَلْ نَظُنُّكُمْ كَٰذِبِينَ
﴿٢٧﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً
مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾

﴾Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.﴿ [35:19-24]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍۭ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾﴾

﴾25. And indeed We sent Nūh to his people (and he said): "I have come to you as a plain warner."﴿

﴾26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day."﴿

﴾27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."﴿

The Story of Nūḥ and His Conversation with His People

Allāh, the Exalted, informs about Prophet Nūḥ. He was the first Messenger whom Allāh sent to the people of the earth who were polytheists involved in worshipping idols. Allāh mentions that he (Nūḥ) said to his people,

﴿إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ﴾

﴾*I have come to you as a plain warner.*﴿

meaning, to openly warn you against facing Allāh's punishment if you continue worshipping other than Allāh. Thus, Nūḥ said,

﴿أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ﴾

﴾*That you worship none but Allāh;*﴿

This can also be seen in his statement,

﴿إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ﴾

﴾*surely, I fear for you the torment of a painful Day.*﴿

This means, "If you all continue doing this, then Allāh will punish you with a severe punishment in the Hereafter."

Then Allāh says,

﴿فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ﴾

﴾*The chiefs who disbelieved among his people said;*﴿

The word 'chiefs' (*Al-Mala'u*) here means the leaders and the heads of the disbelievers. They said,

﴿مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا﴾

﴾*We see you but a man like ourselves,*﴿

This means, "You are not an angel. You are only a human being, so how can revelation come to you over us? We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islām) and they responded to your call and followed you (ignorantly)." This is the meaning of their statement,

﴿وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ﴾

﴾*nor do we see any follow you but the meanest among us and they (too) followed you without thinking.*﴿

The statement, "without thinking," means that they merely followed the first thing that came to their minds. Concerning the statement,

﴿وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

﴾*And we do not see in you any merit above us, in fact we think you are liars.*﴿

In this they are saying, "We do not see that you [and your followers] have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours."

﴿بَلْ نَظُنُّكُمْ كَٰذِبِينَ﴾

﴾*in fact we think you are liars.*﴿ This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there." This was the response of the disbelievers to Nūḥ and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allāh says,

﴿وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

﴾*And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a cerain way and religion, and we will indeed follow their footsteps."*﴿[43:23]

When Heraclius, the emperor of Rome, asked Abu Sufyān

Sakhr bin Ḥarb about the qualities of the Prophet ﷺ, he said to him, "Are his followers the noble people, or the weak?" Abu Sufyān said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers."[1]

Concerning their statement,

﴿بَادِىَ ٱلرَّأْىِ﴾

﴿*without thinking.*﴾

In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allāh's peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allāh's statement,

﴿وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

﴿*And we do not see in you any merit above us,*﴾

They did not see this (the virtue of accepting Islām) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darknesses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

﴿قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾﴾

﴿*28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it?*﴾

[1] *Fatḥ Al-Bāri* 1:42.

The Response of Nūḥ

Allāh says, informing about the response of Nūḥ to his people,

﴿أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى﴾

﴾*Tell me, if I have a clear proof from my Lord,*﴿

Bayyinah means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allāh upon him (Nūḥ) and them (his people).

﴿فَعُمِّيَتْ عَلَيْكُمْ﴾

﴾*but that (mercy) has been obscured from your sight.*﴿

"Obscured from your sight" in this verse means, 'it was hidden from you and you are not guided to it. Thus, you [people] did not know its importance so you hastily rejected and denied it.'

﴿أَنُلْزِمُكُمُوهَا﴾

﴾*Shall we compel you (to accept) it*﴿

This means, "Should we force you to accept it, while you actually detest it."

﴿وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾﴾

﴾*29. And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.*﴿

﴾*30. And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought?*﴿

Nūḥ says to his people, "I do not ask you for any wealth in return for my sincere advice to you." Wealth (*Mal*) here means, "payment that I take from you." Nūḥ means, "I am only seeking the reward from Allāh, the Mighty and Sublime."

Concerning the statement,

﴿وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟﴾

﴾*I am not going to drive away those who have believed.*﴿

This alludes to the fact that they (the disbelievers) requested Nūḥ to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them. This is similar to the request of disbelievers to the seal of the Messengers ﷺ to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet ﷺ to sit with them in a special gathering of the elite. Therefore, Allāh revealed,

﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾

﴾*And turn not away those who invoke their Lord, morning and afternoon.*﴿

Allāh also says,

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ
بِٱلشَّٰكِرِينَ ۝٥٣﴾

﴾*Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allāh has favored from among us?" Does not Allāh know best those who are grateful?*﴿[6:53]

﴿وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ
تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ۝٣١﴾

﴾*31. And I do not say to you that with me are the treasures of Allāh, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.*﴿

Nūḥ is informing them that he is a Messenger from Allāh, calling to the worship of Allāh alone, without any partners and he is doing this by the permission of Allāh. At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation. He also explains that he has no power to manipulate the hidden treasures of Allāh, nor does he have any knowledge of the Unseen, except what Allāh has allowed him to know. Likewise,

وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ
أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ
قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ
أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ
أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ
أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا
لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾ قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ
جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾ قَالَ
إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ
نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ
هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ
قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾
وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ
فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾ وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا
وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۚ إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾

he is not an angel, rather, he is merely a human Messenger aided with miracles. Nūḥ goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allāh will not reward them for their deeds. Allāh knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

﴿قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾
قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ
لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾﴾

﴾32. They said: "O Nūḥ! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."﴿

﴾33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.﴿

﴾34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray. He is your Lord! and to Him you shall return."﴿

The People's Request of Nūḥ to bring the Torment and His Response to Them

Allāh, the Exalted, informs that the people of Nūḥ sought to hasten Allāh's vengeance, torment, anger and the trial (His punishment). This is based on their saying,

﴿قَالُوا يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا﴾

﴿They said: "O Nūḥ! You have disputed with us and much have you prolonged the dispute with us..."﴾

They meant by this, "You (Nūḥ) have argued with us long enough, and we are still not going to follow you."

﴿فَأْتِنَا بِمَا تَعِدُنَآ﴾

﴿now bring upon us what you threaten us with,﴾

What he (Nūḥ) promised is referring to the vengeance and torment (from Allāh). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us."

﴿إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ۝٣٢ قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ۝٣٣﴾

﴿"...if you are of the truthful." (In reply to this,) He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.﴾[11:32-33]

This means, 'It is only Allāh Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.'

﴿وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ﴾

﴿And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray.﴾

This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

﴿إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ﴾

﴿if Allāh's will is to keep you astray.﴾

This means: your deception and your ultimate destruction.

﴿هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ﴾

﴾He is your Lord! and to Him you shall return.﴿

He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾﴾

﴾35. Or they (the pagans of Makkah) say: "He has fabricated it." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.﴿

An Interruption to verify the Truthfulness of the Prophet ﷺ

This is presented in the middle of the story to affirm the story itself. It is as if Allāh, the Exalted, is saying to Muḥammad ﷺ, "Or do these obstinate disbelievers say that he fabricated this and invented it himself?"

﴿قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي﴾

﴾Say: "If I have fabricated it, upon me be my crimes..."﴿

This means: such sin would be mine alone.

﴿وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ﴾

﴾but I am innocent of (all) those crimes which you commit.﴿

This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allāh for one who lies on Allāh.

﴿وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا
يَفْعَلُونَ ﴿٣٦﴾ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾
وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ
مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ
مُّقِيمٌ ﴿٣٩﴾﴾

﴾36. And it was revealed to Nūh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do.﴿

﴾37. "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned."﴿

﴾38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking."﴿

﴾39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."﴿

The Revelation to Nūḥ concerning what would happen to the People and the Command to prepare for It

Allāh, the Exalted, sent revelation to Nūḥ when his people hastened the vengeance and punishment of Allāh upon themselves. Then, Nūḥ supplicated against them, as Allāh mentioned, when He said;

﴾رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَـٰفِرِينَ دَيَّارًا ﴿٢٦﴾﴿

﴾My Lord! Leave not one of the disbelievers inhabiting the earth!﴿ [71:26]

And he said,

﴾فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾﴿

﴾Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴿[54:10]

At this point Allāh revealed to him,

﴾أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ﴿

﴾None of your people will believe except those who have believed already.﴿

Therefore, do not grieve over them and do not be concerned with their affair.

﴾وَٱصْنَعِ ٱلْفُلْكَ﴿

﴾And construct the ship.﴿ The word *Fulk* here means ship.

﴾بِأَعْيُنِنَا﴿

﴾*under Our Eyes*﴿ This means under Our vision.

﴾وَوَحْيِنَا﴿

﴾*and with Our revelation,*﴿ This means, "We will teach you (Nūḥ) what to do."

﴾وَلَا تُخَاطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۚ إِنَّهُم مُّغْرَقُونَ﴿

﴾*and address Me not on behalf of those who did wrong; they are surely to be drowned.*﴿

Muḥammad bin Isḥāq mentioned from the Tawrāh, "Allāh commanded him (Nūḥ) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allāh then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship."[1]

Concerning Allāh's statement,

﴾وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ﴿

﴾*And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.*﴿

This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

﴾قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ﴿

﴾*He said: "If you mock at us, so do we mock at you likewise..."*﴿

This is a severe threat and a serious warning.

﴾مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ﴿

[1] This narration is clearly from the *Isra'īliyāt* (stories of the Jews and Christians) and thus cannot be relied upon totally unless there is support for it from the authentic *Ḥadīths* of the Prophet ﷺ.

وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُوا۟
مِنْهُ قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾
فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ
مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا
مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ
وَمَنْ ءَامَنَ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾ ۞ وَقَالَ ٱرْكَبُوا۟
فِيهَا بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِىَ
تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ
فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾
قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ قَالَ لَا عَاصِمَ
ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ
مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ
أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ وَقِيلَ
بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾ وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ
ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾

«*who it is on whom will come a torment that will cover him with disgrace*» This means that it (the torment) will humiliate him in this life.

«وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ»

«*and on whom will fall a lasting torment.*» that is continuous and everlasting.

«حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾»

«*40. (So it was) till when Our command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family - except him against whom the Word has already gone forth - and those who believe. And none believed with him, except a few."*»

The beginning of the Flood and Nūḥ loads Every Creature in Pairs upon the Ship

This was the promise of Allāh to Nūḥ ﷺ, when the command of Allāh came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allāh said,

«فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾»

«*So We opened the gates of the heaven with water pouring*

forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected!﴾[54:11-14]

In reference to Allāh's statement,

﴿وَفَارَ ٱلتَّنُّورُ﴾

﴾*and the oven gushed forth.*﴿ It is related from Ibn 'Abbās that he said, "*At-Tannur* is the face of the earth."[1] This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the *Tanānīr*, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations).

At this point, Allāh commanded Nūḥ to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allāh's statement,

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ﴾

﴾*and your family - except him against whom the Word has already gone forth*﴿

This means, "Load your family upon the ship." This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allāh. Among them was the son of Nūḥ, Yām, who went in hermitage. Among them was the wife of Nūḥ who was a disbeliever in Allāh and His Messenger.

Concerning Allāh's statement,

﴿وَمَنْ ءَامَنَ﴾

﴾*and those who believe.*﴿ from your people.

[1] Aṭ-Ṭabari 15:318.

﴿وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ﴾

﴿And none believed with him, except a few.﴾

This means that only a very small number believed, even after the long period of time that he (Nūḥ) was among them – nine hundred and fifty years. It is reported from Ibn 'Abbās that he said, "They were eighty people including their women."[1]

﴿وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِىَ تَجْرِى بِهِمْ
فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِى مَعْزِلٍ يَـٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ
ٱلْكَـٰفِرِينَ ﴿٤٢﴾ قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا
مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾﴾

﴿41. And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."﴾

﴿42. So it (the ship) sailed with them amidst waves like mountains, and Nūh called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."﴾

﴿43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nūh said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.﴾

The riding upon the Ship and Its sailing through the huge Waves

Allāh, the Exalted, says concerning Nūḥ, that he said to those whom he was commanded to carry them with him in the ship,

﴿ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ﴾

﴿Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage.﴾

This means that its sailing upon the surface of the water, the

[1] Aṭ-Ṭabari 15:326.

end of its journeying and its anchoring, would all be with the Name of Allāh. Abu Rajā' Al-'Uṭāridi recited it,

(بِسْمِ اللهِ مُجرِيهَا ومُرْسِيهَا)

"In the Name of Allāh, Who will be the One Who moves its course, and rests its anchor."[1]

Allāh, the Exalted, said,

﴿فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ۝٢٨ وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ۝٢٩﴾

﴿*And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allāh, Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land."*﴾[23:28-29]

For this reason, it is preferred to mention the Name of Allāh *(Bismillāh)* at the beginning of all affairs. The Name of Allāh should be mentioned when boarding a ship, or when mounting an animal. This is as Allāh, the Exalted, says,

﴿وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ۝١٢ لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ﴾

﴿*And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs.*﴾[43:12-13]

This practice (mentioning Allāh's Name) has been encouraged in the Sunnah and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of *Sūrat Az-Zukhruf* (43), if Allāh wills.

In reference to Allāh's statement,

﴿إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ﴾

﴿*Surely, my Lord is Oft-Forgiving, Most Merciful.*﴾

Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nūḥ) mentions that His Lord is Oft Forgiving, Most Merciful.

[1] Aṭ-Ṭabari 15:328.

This is similar to Allāh's statement,

﴿إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

﴾Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴿ [7:167]

He also says,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴾But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment.﴿ [13:6]

Likewise, there are many other verses that combine Allāh's mercy and His vengeance.

Concerning Allāh's statement,

﴿وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ﴾

﴾So it sailed with them amidst waves like mountains,﴿

This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allāh. It moved under His shade, His help, His protection and His blessing. This is as Allāh, the Exalted, said,

﴿إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝١١ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۝١٢﴾

﴾Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears.﴿[69:11-12]

Allāh also said,

﴿وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۝١٣ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ ۝١٤ وَلَقَد تَّرَكْنَاهَا آيَةً فَهَلْ مِن مُّدَّكِرٍ ۝١٥﴾

﴾And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?﴿[54:13-15]

The Story of the drowning of Nūḥ's Disbelieving Son

Allāh continues the story, saying,

﴿وَنَادَىٰ نُوحٌ ٱبْنَهُۥ﴾

﴾and Nūh called out to his son,﴿

This was the fourth son of Nūḥ. His name was Yām and he was a disbeliever. His father, Nūḥ, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

﴿قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ﴾

﴾The son replied: "I will betake myself to some mountain, it will save me from the water."﴿

He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning. His father, Nūḥ, said to him,

﴿لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ﴾

﴾This day there is no savior from the decree of Allāh except him on whom He has mercy.﴿

This means that nothing will be saved today from the command of Allāh.

﴿وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ﴾

﴾And waves came in between them, so he (the son) was among the drowned.﴿

﴿وَقِيلَ يَـٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَـٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ
وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٤٤﴾﴾

﴾44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the decree was fulfilled. And it rested on (Mount) Jūdi, and it was said: "Away with the people who are wrongdoing!"﴿

The End of the Flood

Allāh, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

﴿وَغِيضَ ٱلْمَآءُ﴾

﴾*And the water was made to subside*﴿ This means that it (the water) began to decrease.

﴿وَقُضِىَ ٱلْأَمْرُ﴾

﴾*and the decree was fulfilled.*﴿ This means that all of those who disbelieved in Allāh were removed from the people of the earth. Not a single one of them remained upon the earth.

﴿وَٱسْتَوَتْ﴾

﴾*And it (the ship) rested*﴿ This is referring to the ship and those who were in it.

﴿عَلَى ٱلْجُودِىِّ﴾

﴾*on (Mount) Jūdi.*﴿ Mujāhid said, "Jūdi is a mountain in Al-Jazīrah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Jūdi) humbled itself for Allāh, the Mighty and Sublime, and therefore it was not drowned. This is why Nūḥ's ship anchored upon it."[1] Qatādah said, "The ship rested upon it (Mount Jūdi) for a month before they (the people) came down from it." Qatādah also said, "Allāh made Nūḥ's ship remain on Mount Jūdi in the land of Al-Jazīrah, as a lesson and a sign."[2] Even the early generations of this *Ummah* saw it. How many ships are there that have come after it and have been destroyed and became dust?

﴿وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ﴾

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[1] Aṭ-Ṭabari 15:337.

[2] Aṭ-Ṭabari 15:338.

﴾*and it was said: "Away with the people who are wrongdoing!"*﴿

means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allāh. For verily, they were destroyed to the last of them, and none of them survived.

﴾وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَـٰكِمِينَ ﴿٤٥﴾
قَالَ يَـٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَـٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ
أَن تَكُونَ مِنَ ٱلْجَـٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا
تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَـٰسِرِينَ ﴿٤٧﴾﴿

﴾*45. And Nūh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges."*﴿

﴾*46. He said: "O Nūh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant."*﴿

﴾*47. Nūh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."*﴿

A Return to the Story of the Son of Nūḥ and mentioning what transpired between Nūḥ and Allāh concerning Him

This was a request for information and an inquiry from Nūḥ concerning the cirumstances of his son's drowning.

﴾فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى﴿

﴾*and said, "O my Lord! Verily, my son is of my family!"*﴿

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges?"

﴾قَالَ يَـٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ﴿

﴾*He (Allāh) said: "O Nūh! Surely, he is not of your family..."*﴿

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe." For this reason Allāh said,

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ﴾

﴾*and your family except him against whom the Word has already gone forth.*﴿ [11:40]

Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allāh, Nūḥ peace be upon him.

Concerning Allāh's statement,

﴿إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ﴾

﴾*Surely, he is not of your family;*﴿

meaning that he (Nūḥ's son) was not among those whom Allāh promised to save.

'Abdur-Razzāq recorded that Ibn 'Abbās said, "He was the son of Nūḥ, but he opposed him in deeds and intention." 'Ikrimah said in some of the modes of recitation it said here,

(إِنَّهُ عَمِلَ عَمَلًا غَيْرَ صَالِحٍ)

"Verily, he (Nūḥ's son) worked deeds that were not righteous."[1]

﴿قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾﴾

﴾*48. It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."*﴿

The Command to descend from the Ship with Peace and Blessings

Allāh, the Exalted, informs of what was said to Nūḥ when the ship anchored on Mount Jūdi, peace be upon him, peace

[1] Aṭ-Ṭabari 15:343.

were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muḥammad bin Ka'b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.[1] Muḥammad bin Isḥāq said, "When Allāh wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allāh, the Exalted, says,

﴿وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ﴾

﴾*And it was said: "O earth! Swallow up your water..."*﴿ [11:44]

Thus, the water began decreasing and subsiding until the ship settled on Mount Jūdi. The People of the Tawrāh (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nūḥ) saw the mountain tops. Then after forty more days, Nūḥ opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nūḥ could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nūḥ knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allāh sent the flood, until the time of Nūḥ sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became

[1] Aṭ-Ṭabari 15:353.

قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ
مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ٤٦
قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنۡ أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا
تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ ٤٧ قِيلَ يَٰنُوحُ
ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ
وَأُمَمٞ سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ ٤٨ تِلۡكَ
مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ
مِن قَبۡلِ هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ٤٩ وَإِلَىٰ عَادٍ
أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ
غَيۡرُهُۥٓۖ إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ ٥٠ يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ
أَجۡرًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا تَعۡقِلُونَ ٥١
وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ
عَلَيۡكُم مِّدۡرَارٗا وَيَزِدۡكُمۡ قُوَّةً إِلَىٰ قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡاْ
مُجۡرِمِينَ ٥٢ قَالُواْ يَٰهُودُ مَا جِئۡتَنَا بِبَيِّنَةٖ وَمَا نَحۡنُ
بِتَارِكِيٓ ءَالِهَتِنَا عَن قَوۡلِكَ وَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ٥٣

visible. This is when Nūḥ uncovered the opening of the ship. During the second month of the second year, after twenty six nights,[1]

﴿قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا﴾

﴾It was said: "O Nūḥ! Come down (from the ship) with peace from Us﴿[2]

﴿تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ٤٩﴾

﴾49. This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So be patient. Surely, the (good) end is for those who have Taqwā.﴿

The Explanation of These Stories is a Proof of the Revelation of Allāh to His Messenger ﷺ

Allāh, the Exalted, says to His Prophet ﷺ concerning these stories and their like,

﴿مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ﴾

﴾of the news of the Unseen﴿ from the information of the unseen of the past. Allāh revealed it to you (the Prophet ﷺ) in the way

[1] It must be kept in mind that this is related from the Tawrāh (as can be found in the Old Testament of the Christians' Bible) and cannot be totally relied upon as factual. Allah knows best.

[2] Aṭ-Ṭabari 15:338.

that it occurred, as if he witnessed it himself.

﴿نُوحِيهَآ إِلَيْكَ﴾

﴿*which We reveal unto you;*﴾ This means, "We teach it to you (Muḥammad) as revelation from Us to you."

﴿مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا﴾

﴿*neither you nor your people knew it before this.*﴾

This means that neither you (Muḥammad ﷺ) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allāh Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe.*﴾

Allāh also said,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ۝١٧١ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ۝١٧٢﴾

﴿*And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant.*﴾ [37:171-172]

Then, Allāh says,

﴿فَٱصْبِرْ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ﴾

﴿*So be patient. Surely, the (good) end is for those who have Taqwā.*﴾

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ۝٥٠ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ أَفَلَا تَعْقِلُونَ ۝٥١ وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ۝٥٢﴾

﴾50. And to the 'Ād (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other god but Him. Certainly, you do nothing but invent lies!﴿

﴾51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"﴿

﴾52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals."﴿

The Story of Prophet Hūd and the People of 'Ād

Allāh, the Exalted, says,

﴾وَ﴿

﴾And﴿ This is an introductory to what is implied: "Verily, We sent."

﴾إِلَىٰ عَادٍ أَخَاهُمْ هُودًا﴿

﴾to the 'Ād (people) their brother Hūd.﴿

Hūd came to them commanding them to worship Allāh alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allāh's Message. He only sought his reward from Allāh, the One Who created him.

﴾أَفَلَا تَعْقِلُونَ﴿

﴾Will you not then understand?﴿

Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allāh will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allāh says,

﴾يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا﴿

﴾*He will send you (from the sky) abundant rain,*﴿

﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ
مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُم مَّا
مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

﴾*53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.*﴿

﴾*54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,*﴿

﴾*55. Besides Him (Allāh). So plot against me, all of you, and give me no respite."*﴿

﴾*56. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).*﴿

The Conversation between (the People of) 'Ād and Hūd

Allāh, the Exalted, informs that they said to their Prophet,

﴿مَا جِئْتَنَا بِبَيِّنَةٍ﴾

﴾*No evidence have you brought us.*﴿

This means that they claimed that Hūd had not brought them any proof or evidence for what he claimed.

﴿وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ﴾

﴾*and we shall not leave our gods for your (mere) saying!*﴿

They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols?

﴿وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

﴾*and we are not believers in you.*﴿

This means that they did not believe what he was saying was true.

﴿إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ﴾

﴾All that we say is that some of our gods have seized you with evil.﴿

They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them."

﴿قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ﴾

﴾He said: "I call Allāh to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allāh).﴿[11:54-55]

Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allāh).

﴿فَكِيدُونِى جَمِيعًا﴾

﴾So plot against me, all of you,﴿ you and your gods if they are true."

﴿ثُمَّ لَا تُنظِرُونِ﴾

﴾and give me no respite.﴿ the blinking of an eye."

Then, Allāh says,

﴿إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ﴾

﴾I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.﴿

Every creature is under His (Allāh's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling. For verily, He is upon the straight path.

Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hūd had come to them with. It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allāh alone, without any partners. He is the One in Whose Hand is the sovereignty and

إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ
وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ فَكِيدُونِى
جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم مَّا
مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿٥٦﴾ فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ وَيَسْتَخْلِفُ
رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ
﴿٥٧﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ
مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ جَحَدُوا۟ بِـَٔايَٰتِ
رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟
فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ أَلَا
بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾ ۞ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا قَالَ
يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ
﴿٦١﴾ قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ أَتَنْهَىٰنَآ أَن
نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

﴿فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ
بِهِۦٓ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّى قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا إِنَّ رَبِّى عَلَىٰ
كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾ وَلَمَّا جَآءَ
أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ
غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ جَحَدُوا۟ بِـَٔايَٰتِ
رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ
كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟ فِى
هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ أَلَآ
إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ
قَوْمِ هُودٍ ﴿٦٠﴾﴾

﴾57. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.﴿

﴾58. And when Our commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment.﴿

﴾59. Such were [the people of] 'Ād. They rejected the Āyāt of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).﴿

﴾60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd.﴿

Hūd says to them, "If you turn away from that which I have brought to you in reference to worship of Allāh, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allāh to you, which He has sent me with."

﴾وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ﴿

﴾My Lord will make another people succeed you,﴿

This refers to a group of people who will worship Allāh alone, without associating anything with Him. This also implies that the polytheists do not bother Allāh and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

﴾إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ﴿

﴾Surely, my Lord is Guardian over all things.﴿

This means that Allāh is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed

﴾وَلَمَّا جَاءَ أَمْرُنَا﴿

﴾And when Our commandment came,﴿

This is referring to the barren wind with which Allāh destroyed them, to the very last of them. The mercy and kindness of Allāh, the Exalted saved Hūd and his followers from this terrible punishment.

﴾وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ﴿

﴾Such were 'Ād (people). They rejected the Āyāt of their Lord﴿

This means they disbelieved in the proofs and revelations (of

Allāh) and they disobeyed the Messengers of Allāh. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, 'Ād disbelieved in Hūd and their disbelief was considered disbelief in all of the Messengers.

﴿وَاتَّبَعُوٓا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ﴾

﴾*and followed the command of every proud, obstinate.*﴿

This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allāh and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

﴿أَلَآ إِنَّ عَادًا كَفَرُوا رَبَّهُمْ﴾

﴾*Verily, 'Ād disbelieved in their Lord.*﴿

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾﴾

﴾*61. And to Thamūd (people We sent) their brother Ṣāliḥ. He said: "O my people! Worship Allāh: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive."*﴿

The Story of Ṣāliḥ and the People of Thamūd

Allāh, the Exalted, says,

﴿وَ﴾

﴾*And*﴿ This is an introduction to that which is implied, "Verily, We sent."

﴿إِلَىٰ ثَمُودَ﴾

﴾*to Thamud*﴿ They were a group of people who were living in cities carved from the rocks, between Tabūk and Al-Madīnah

(in Arabia). They lived after the people of 'Ād, so Allāh sent to them,

﴿أَخَاهُمْ صَٰلِحًا﴾

﴾*their brother Ṣāliḥ.*﴿ He (Ṣāliḥ) commanded them to worship Allāh alone. He said to them,

﴿هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ﴾

﴾*He brought you forth from the earth*﴿

This means: 'He began your creation from it (the earth). From it He created your father, Ādam.'

﴿وَٱسْتَعْمَرَكُمْ فِيهَا﴾

﴾*and settled you therein,*﴿ This means: 'He made you prosperous in the earth. You are settled in it and you treasure it.'

﴿فَٱسْتَغْفِرُوهُ﴾

﴾*then ask forgiveness*﴿ 'This is in reference to your previous sins.'

﴿ثُمَّ تُوبُوٓا۟ إِلَيْهِ﴾

﴾*and turn to Him in repentance.*﴿ 'This is in reference to the future.'

﴿إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ﴾

﴾*Certainly, my Lord is Near (to all by His knowledge), Responsive.*﴿ This is similar to Allāh's statement,

﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ﴾

﴾*And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.*﴿ [2:186]

﴿قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴿٦٣﴾﴾

﴾*62. They said: "O Ṣāliḥ! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave*

doubt as to that to which you invite us."﴿

﴾63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss."﴿

The Conversation between Ṣāliḥ and the People of Thamūd

Allāh, the Exalted, mentions what transpired in the discussion between Ṣāliḥ and his people. Allāh informs of their ignorance and obstinacy in their statement,

﴿قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَـٰذَآ﴾

﴾You have been among us as a figure of good hope till this!﴿

They were saying in this, "We had hope in your strong intellect before you began saying what you have said."

﴿أَتَنْهَـٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا﴾

﴾Do you (now) forbid us the worship of what our fathers have worshipped?﴿

"what those who were before us were upon."

﴿وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ﴾

﴾But we are really in grave doubt as to that which you invite us.﴿

This alludes to the great amount of doubt that they had.

﴿قَالَ يَـٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى﴾

﴾He said: "O my people! Tell me, if I have a clear proof from my Lord..."﴿

'In reference to what He (Allāh) has sent me with to you, I am upon conviction and sure evidence.'

﴿وَءَاتَـٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ﴾

﴾and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him?﴿

'and abandon calling you to the truth and the worship of Allāh alone. If I did so, you would not be able to bring me any

قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَءَاتَىٰنِي
مِنۡهُ رَحۡمَةٗ فَمَن يَنصُرُنِي مِنَ ٱللَّهِ إِنۡ عَصَيۡتُهُۥۖ فَمَا تَزِيدُونَنِي
غَيۡرَ تَخۡسِيرٖ ﴿٦٣﴾ وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ
فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ
عَذَابٞ قَرِيبٞ ﴿٦٤﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ
ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ ﴿٦٥﴾ فَلَمَّا جَآءَ
أَمۡرُنَا نَجَّيۡنَا صَٰلِحٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا
وَمِنۡ خِزۡيِ يَوۡمِئِذٍۚ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ﴿٦٦﴾ وَأَخَذَ
ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ
﴿٦٧﴾ كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمۡۗ أَلَا بُعۡدٗا
لِّثَمُودَ ﴿٦٨﴾ وَلَقَدۡ جَآءَتۡ رُسُلُنَآ إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ قَالُواْ
سَلَٰمٗاۖ قَالَ سَلَٰمٞۖ فَمَا لَبِثَ أَن جَآءَ بِعِجۡلٍ حَنِيذٖ ﴿٦٩﴾ فَلَمَّا
رَءَآ أَيۡدِيَهُمۡ لَا تَصِلُ إِلَيۡهِ نَكِرَهُمۡ وَأَوۡجَسَ مِنۡهُمۡ خِيفَةٗۚ
قَالُواْ لَا تَخَفۡ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمِ لُوطٖ ﴿٧٠﴾ وَٱمۡرَأَتُهُۥ قَآئِمَةٞ
فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ ﴿٧١﴾

benefit, nor increase me

﴾غَيۡرَ تَخۡسِيرٖ﴿

﴾*but in loss.*﴿' This means loss and ruin.

﴾وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٞ قَرِيبٞ ﴿٦٤﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ ﴿٦٥﴾ فَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا صَٰلِحٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَمِنۡ خِزۡيِ يَوۡمِئِذٍۚ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ﴿٦٦﴾ وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ ﴿٦٧﴾ كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمۡۗ أَلَا بُعۡدٗا لِّثَمُودَ ﴿٦٨﴾﴿

﴾*64. "And O my people! This she-camel of Allāh is a sign to you, so leave her to graze in Allāh's land, and touch her not with evil, lest a near torment should seize you."*﴿

﴾*65. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied."*﴿

﴾*66. So when Our commandment came, We saved Ṣāliḥ and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord – He is the All-Strong, the All-Mighty.*﴿

﴾*67. And Aṣ-Ṣayḥah (awful cry) overtook the wrongdoers, so*

they lay (dead), prostrate in their homes.❵

❴*68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!*❵

A discussion of this story has already preceded in *Sūrat Al-A'rāf* and it is sufficient without having to be repeated here. Allāh is the Giver of success.

﴿وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَـٰمًا قَالَ سَلَـٰمٌ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ
حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا۟ لَا تَخَفْ إِنَّآ
أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَـٰهَا بِإِسْحَـٰقَ وَمِن وَرَآءِ إِسْحَـٰقَ
يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَـٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَـٰذَا بَعْلِى شَيْخًا إِنَّ هَـٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟
أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ رَحْمَتُ ٱللَّهِ وَبَرَكَـٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾﴾

❴*69. And verily, there came Our messengers to Ibrāhīm with the glad tidings. They said: "Salāman (greetings or peace!)" He answered, "Salāmun (greetings or peace!)," and he hastened to entertain them with a roasted calf.*❵

❴*70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lūṭ."*❵

❴*71. And his wife was standing (there), and she laughed. But We gave her glad tidings of Isḥāq, and after Isḥāq, of Ya'qūb.*❵

❴*72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!"*❵

❴*73. They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."*❵

The Coming of the Angels to Ibrāhīm and Their Glad Tidings to Him of Isḥāq and Ya'qūb

Allāh, the Exalted, says,

﴿وَلَقَدْ جَآءَتْ رُسُلُنَآ﴾

❴*And verily, there came Our messengers*❵

The word "messengers" here means angels.

﴿إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ﴾

﴾to Ibrāhīm with the glad tidings.﴿

It has been said that the word "the glad tidings" means, "Receive the glad tidings of Isḥāq." Others have said that it means, "The destruction of the people of Prophet Lūṭ." The proof of the correctness of the first view is in Allāh's statement,

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾﴾

﴾Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us for the people of Lut.﴿[11:74]

﴿قَالُوا۟ سَلَٰمًا قَالَ سَلَٰمٌ﴾

﴾They said: "Salāman." He answered, "Salāmun."﴿

This means, "Upon you." The scholars of explanation have said, "Ibrāhīm's reply of '*Salāmun*' was better than that with which they had greeted him with, because the subjective case (*Salāmun* instead of *Salāman*) alludes to affirmation and eternity."

﴿فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ﴾

﴾and he hastened to entertain them with a roasted calf.﴿

This means that he (Ibrāhīm) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word *Ḥanīdh* means roasted upon heated stones. This meaning has been reported from Ibn 'Abbās, Qatādah and others. [1] This is as Allāh has said in another verse,

﴿فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾﴾

﴾Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat?"﴿[51:26-27]

This verse contains many aspects of the etiquettes of hosting guests.

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[1] Aṭ-Ṭabari 15:384, 385.

﴿فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ﴾

﴾But when he saw their hands went not towards it (the meal), he mistrusted them,﴿

This means that he felt estranged from them.

﴿وَأَوْجَسَ مِنْهُمْ خِيفَةً﴾

﴾and conceived a fear of them.﴿ This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrāhīm saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

﴿وَأَوْجَسَ مِنْهُمْ خِيفَةً﴾

﴾and conceived a fear of them.﴿ As-Suddi said, "When Allāh sent the angels to the people of Lūṭ, they set out walking in the form of young men, until they came to Ibrāhīm and they were hosted by him. When Ibrāhīm saw them, he rushed to host them.

﴿فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾﴾

﴾Then he turned to his household, and brought out a roasted calf.﴿[51:26]

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): 'Will you not eat?' They said, 'O Ibrāhīm! Verily, we do not eat food without a price.' Ibrāhīm then said, 'Verily, this food has a price.' They said, 'What is its price?' He said, 'You must mention the Name of Allāh over it before eating it and praise Allāh upon finishing it.' Jibrīl then looked at Mikā'īl and said, 'This man has the right that his Lord should take him as an intimate friend.'

﴿فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ﴾

﴾But when he saw their hands went not towards it (the meal), he mistrusted them,﴿

When Ibrāhīm saw that they were not eating, he became scared and frightened by them. Then, when Sārah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, 'What amazing guests we have.

We serve them ourselves, showing them respect and they do not eat our food."[1]

Then, concerning Allāh's statement about the angels,

﴿قَالُوا۟ لَا تَخَفْ﴾

﴾They said: "Fear not,"﴿

They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lūṭ in order to destroy them." Then, Sārah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allāh's statement,

﴿وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾

﴾and after Isḥāq, of Ya'qūb.﴿

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya'qūb was the son of Isḥāq, just as Allāh says in *Sūrat Al-Baqarah,*

﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ
إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِۦمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾﴾

﴾Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, the God of your fathers, Ibrāhīm, Ismā'īl, Isḥāq, One God, and to him we submit."﴿ [2:133]

From this point in this verse there is an evidence for those who say that Ismā'īl was the son of Ibrāhīm who was to be sacrificed. It could not have been Isḥāq, because the glad tidings were given that he would have a son born to him named Ya'qūb. So how could Ibrāhīm be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya'qūb, who was promised? The promise of Allāh is true and there is no

[1] Aṭ-Ṭabari 15:389.

breaking of Allāh's promise. Therefore, it is not possible that Ibrāhīm was to sacrifice this child (Isḥāq) with the condition being as it was. This makes it clear that Ismā'īl was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allāh.

﴿قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا﴾

﴾She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man?"﴿

Allāh speaks of her statement in this verse, just as He spoke of her action in another verse.

﴿فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾﴾

﴾Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"﴿[51:29]

This was the custom of the women in their speech and actions when they were expressing amazement.

﴿قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ﴾

﴾Then said: "Do you wonder at the decree of Allah?"﴿

This means that the angels were saying to her, "Do not be amazed at the command of Allāh, for verily, whenever He wants something, He merely says 'Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allāh is able to do whatever He wills."

﴿رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ﴾

﴾The mercy of Allāh and His blessing be on you, O the family (of Ibrāhīm). Surely, He (Allah) is All-Praiseworthy, All-Glorious.﴿

This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two *Ṣaḥīḥs* that they (the Prophet's Companions) said, "Verily, we already know how to greet you with *Salām* (peace), but how do we send *Ṣalāh* (prayer) upon you, O Messenger of Allāh?" He ﷺ said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

«*Say, "O Allāh, send prayers upon Muḥammad and the family of Muḥammad, just as You have sent prayers upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad, just as You have blessed the family of Ibrāhīm. Truly, You are the All-Praiseworthy, All-Glorious."*»[1]

قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا
لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ
وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ
عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾
إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ
قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا
جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا
يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ
فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ
﴿٧٨﴾ قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ
﴿٧٩﴾ قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا۟
يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ
مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا
مَآ أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾﴾

﴾*74. Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt.*﴿

﴾*75. Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant.*﴿

﴾*76. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."*﴿

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[1] *Fath Al-Bāri* 6:469, and Muslim 1:305.

The Dispute of Ibrāhīm over the People of Lūṭ

Allāh, the Exalted, informs of what happened after the fright of Ibrāhīm left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lūṭ. When they told him of this, he spoke to them as Saʿīd bin Jubayr narrated concerning this verse. Saʿīd said: When Jibrīl and the other angels who were with him came to Ibrāhīm, they said,

﴿إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ﴾

﴾Verily, we are going to destroy the people of this town.﴿

Ibrāhīm said to them, "Will you destroy a town that has three hundred believers in it?" They said, "No." He then said, "Will you destroy a town that has two hundred believers in it?" They said, "No." He said, "Will you destroy a town that has forty believers in it?" They said, "No." He then said, "Thirty?" They still replied, "No." This continued until he said, "Five?" They said, "No." Then he said, "What do you think if there is one Muslim man in the town, would you destroy it?" They said, "No." With this, Ibrāhīm ﷺ said,

﴿إِنَّ فِيهَا لُوطًا قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ﴾

﴾But there is Lūṭ in it. They said: "We know better who is there. We will verily, save him and his family except his wife."﴿

Therefore, Ibrāhīm remained silent and his soul was at rest.[1]

Concerning Allāh's statement,

﴿إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾﴾

﴾Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Alllāh with humility, and was repentant (to Allāh).﴿ [11:75]

This is a commendation for Ibrāhīm because of these beautiful characteristics.

Then Allāh says,

﴿يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ﴾

[1] Aṭ-Ṭabari 15:403.

﴾O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth.﴿

This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

﴿وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ
يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ فَٱتَّقُوا۟
ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾ قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ
حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾﴾

﴾77. And when Our messengers came to Lūṭ, he was grieved on account of them and was concerned for them. He said: "This is a distressful day."﴿

﴾78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwā of Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"﴿

﴾79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!"﴿

The Coming of the Angels to Lūṭ, His Grief, and His Discussion with His People

Allāh, the Exalted, informs about the coming of His messenger angels. After they informed Ibrāhīm of their mission to destroy the people of Lūṭ, they left him and set out to destroy Lūṭ's people that very night. After leaving Ibrāhīm, they came to Lūṭ. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allāh that contained much wisdom and a firm evidence. Their appearance saddened him (Lūṭ) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people

would host them and harm them.

﴿وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ﴾

﴾He said: "This is a distressful day."﴿

Ibn 'Abbās and others said that this means, "A severe test for him."[1] This was because he knew that he would have to defend them and it would cause great problems for him. Qatādah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, 'By Allāh, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatādah said, "They were ordered not to destroy them until their Prophet testified against them of this."[2]

Concerning Allāh's statement,

﴿يُهْرَعُونَ إِلَيْهِ﴾

﴾rushing towards him.﴿

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

﴿وَمِن قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ﴾

﴾and since aforetime they used to commit crimes.﴿

This means that this did not cease being their behavior until they were seized (by Allāh's torment) and they were still in the same condition.

﴿قَالَ يَٰقَوْمِ هَٰؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ﴾

﴾He said: "O my people! Here are my daughters (the women of the nation), they are purer for you..."﴿

This was his attempt to direct them to their women, for verily

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[1] Aṭ-Ṭabari 15:411.

[2] Aṭ-Ṭabari 15:408.

the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

﴿أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ۝١٦٥ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَاجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ۝١٦٦﴾

﴾Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!﴿[26:165-166]

Allāh said in another verse,

﴿قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ۝٧٠﴾

﴾They (the people of the city) said: "Did we not forbid you from entertaining any of the 'Ālamīn?"﴿[15:70]

This means, "Didn't we forbid you from hosting men (male) guests?"

﴿قَالَ هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ۝٧١ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ۝٧٢﴾

﴾[Lūṭ] said: "These (the girls of the nation) are my daughters, if you must act (so)." Verily, by your life, in their wild intoxication, they were wandering blindly.﴿[15:71-72]

Then, Allāh said, in this noble verse,

﴿هَٰؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ﴾

﴾Here are my daughters, they are purer for you.﴿

Mujāhid said, "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation."[1] A similar statement has been reported from Qatādah and others.[2]

Concerning the statement,

﴿فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي﴾

﴾So have Taqwā of Allāh and disgrace me not with regard to my guests!﴿

[1] Aṭ-Ṭabari 15:414.

[2] Aṭ-Ṭabari 15:413.

This means, "Accept what I command you by limiting the fulfillment of your desires to your women."

﴿أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ﴾

﴾Is there not among you a single right-minded man?﴿

This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you?"

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ﴾

﴾They said: "Surely, you know that we have no need of your daughters..."﴿

This means, "Verily, you know that we do not want our women, nor do we desire them."

﴿وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ﴾

﴾and indeed you know well what we want!﴿

This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this?"

﴿قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِيٓ إِلَىٰ رُكْنٍ شَدِيدٍ ۝٨٠ قَالُوا يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ۝٨١﴾

﴾80. He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support."﴿

﴾81. They (messengers) said: "O Lūṭ! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"﴿

Lūṭ's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allāh, the Exalted says that Lūṭ was threatening them with his statement,

﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةً﴾

﴿Would that I had strength (men) to overpower you,﴾

meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a *Ḥadīth* which is reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَحْمَةُ اللهِ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ» يَعْنِي اللهَ عَزَّ وَجَلَّ «فَمَا بَعَثَ اللهُ بَعْدَهُ مِنْ نَبِيٍّ إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِهِ»

«May Allāh's mercy be upon Lūṭ, for verily, he betook himself to a powerful support -[meaning Allāh, the Mighty and Sublime.] Allāh did not send any Prophet after him, except amidst [an influential family] among his people.»[1]

With this, the angels informed him that they were the messengers of Allāh sent to them. They also told him that his people would not be able to reach him (with any harm).

﴿قَالُوا۟ يَـٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ﴾

﴿They (messengers said): "O Lūṭ! Verily, we are the messengers from your Lord! They shall not reach you!﴾

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

﴿وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ﴾

﴿and let not any of you look back;﴾

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

﴿إِلَّا ٱمْرَأَتَكَ﴾

﴿but your wife,﴾ Most of the scholars said that this means that she would not travel at night and she did not go with Lūṭ. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When

[1] At-Tirmidhi no. 3116.

she looked she said, "O my people!" Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour." They replied,

﴿إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ﴾

﴾Indeed, morning is their appointed time. Is not the morning near?﴿

They were saying this while Lūṭs people were standing at his door. They tried to rush his door from all sides and Lūṭ was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibrīl came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allāh said,

﴿وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٧﴾﴾

﴾And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings."﴿[54:37]

﴿فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَـٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾
مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِىَ مِنَ ٱلظَّـٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾﴾

﴾82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.﴿

﴾83. Marked from your Lord; and they are not ever far from the wrongdoers.﴿

The Town of Lūṭ's People is overturned and Their Destruction

Allāh, the Exalted, says,

﴿فَلَمَّا جَآءَ أَمْرُنَا﴾

﴾So when Our commandment came,﴿

This happened at sunrise.

﴿جَعَلْنَا عَالِيَهَا﴾

﴿*We [turned it]...*﴾ The city of Sadūm (Sodom)

﴿سَافِلَهَا﴾

﴿*upside down,*﴾ This is similar to Allāh's statement,

﴿فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾﴾

﴿*So there covered them that which did cover (torment with stones).*﴾[53:54]

This means, "We rained upon it with stones made of *Sijjīl*." *Sijjīl* is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn 'Abbās and others.[1]

Some of the scholars said that it (*Sijjīl*) derived from the word *Sang*, which means a stone. Some others said it means *Wakil*, which is clay. In another verse Allāh says,

﴿حِجَارَةً مِّن طِينٍ﴾

﴿*the stones of clay,*﴾ This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "*Sijjīl* means that which is big and strong."

Concerning Allāh's statement,

﴿مَّنضُودٍ﴾

﴿*in an array.*﴾ Some of the scholars said that *Manḍūd* means the stones were arranged in the heavens and prepared for that (destruction). Others said,

﴿مَّنضُودٍ﴾

﴿*in an array.*﴾ This word means that some of them (the stones) followed others in their descent upon the people of Lūṭ.

Concerning the statement,

﴿مُّسَوَّمَةً﴾

﴿*Marked*﴾ meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatādah and 'Ikrimah both said, "*Mūsāwwamah* means each

[1] Aṭ-Ṭabari 15:434.

stone was encompassed by a sprinkling of red coloring."[1] The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

Concerning Allāh's statement,

﴿وَمَا هِىَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ﴾

﴾and they are not ever far from the wrongdoers.﴿

This means that this vengeance (of Allāh) is not far from similar wrongdoers. Verily, it has been reported in a *Ḥadīth* of the *Sunan* collections, from Ibn 'Abbās, which he attributed to the Prophet ﷺ,

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

«Whoever you find doing the deed of Lūṭ's people [homosexuality], then kill the doer and the one who allows it to be done to him (both partners).»[2]

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾﴾

﴾84. And to the Madyan people (We sent) their brother Shu'ayb. He said: "O my people! Worship Allāh, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing."﴿

The Story of the People of Madyan and the Call of Shu'ayb

Allāh, the Exalted, says, 'We sent a Messenger to the people of Madyan.' They were a tribe of Arabs who lived between the land of the Al-Ḥijāz and Ash-Shām, close to the land of Ma'ān.

[1] Aṭ-Ṭabari 15:438.

[2] Abu Dawud no.4462, At-Tirmidhi no.1456 and Ibn Majah, no. 2561.

فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا
حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ
وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾ ۞ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ
شُعَيْبًا قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ
وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ
وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَٰقَوْمِ
أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟
ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾
بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم
بِحَفِيظٍ ﴿٨٦﴾ قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن
نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ
إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن
كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ
أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ
مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

Their land was known by the name of their tribe and was thus, called Madyan. Allāh sent unto them the Prophet Shu'ayb and he was of the noblest of them in lineage. For this reason, Allāh said,

﴿أَخَاهُمْ شُعَيْبًا﴾

﴾*their brother Shu'ayb.*﴿ Shu'ayb commanded them to worship Allāh alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

﴿إِنِّىٓ أَرَىٰكُم بِخَيْرٍ﴾

﴾*I see you in prosperity*﴿ meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allāh's prohibitions.'

﴿وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ﴾

﴾*and verily, I fear for you the torment of a Day encompassing.*﴿

This means the abode of the Hereafter.

﴿وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾﴾

﴾*85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption."*﴿

﴾86. "That which is left by Allāh is better for you, if you are believers. And I am not a guardian over you."﴿

First, he (Shu'ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people. He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja'far bin Jarīr said,

﴿بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ﴾

﴾That which is left by Allah (after giving the rights of the people) is better for you,﴿

"This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people."[1] Ibn Jarīr said that this statement has been reported from Ibn 'Abbās and I say it is similar to Allāh's statement,

﴿قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ﴾

﴾Say: "Not equal are Khabīth (all that is evil) and Ṭayyib (all that is good), even though the abundance of Khabīth may please you."﴿[5:100]

Allāh then says,

﴿وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ﴾

﴾And I am not a guardian over you.﴿

This means a watcher over you people. In other words, "Do this for Allāh and not to be seen by the people."

﴿قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا
نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾﴾

﴾87. They said: "O Shu'ayb! Does your Ṣalāh command you that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!"[2]﴿

[1] Aṭ-Ṭabari 15:447.

[2] They said this sarcastically.

The Response of Shu'ayb's People

They said to Shu'ayb, in mockery,

﴿أَصَلَوٰتُكَ﴾

﴿*Does your Ṣalāh*﴾ Al-A'mash said, "This means your reading."

﴿تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ﴾

﴿*command you that we give up what our fathers used to worship,*﴾

meaning the idols and statues.

﴿أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُاْ﴾

﴿*or that we give up doing what we like with our property?*﴾

This means, "Should we abandon our practice of lightening the scales because of your statement? This is our wealth and we will do with it as we please." Al-Ḥasan said concerning Allāh's statement,

﴿أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ﴾

﴿*Does your Ṣalah command you that we give up what our fathers used to worship,*﴾[11:87]

"By Allāh, this means that his prayer commanded them to abandon what their fathers used to worship."[1] At-Thawri said concerning Allāh's statement,

﴿أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُاْ﴾

﴿*or that we give up doing what we like with our property?*﴾

"They were speaking in reference to the paying of *Zakāh* (charity)."

﴿إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ﴾

﴿*Verily, you are the forbearer right-minded!*﴾

Ibn 'Abbās, Maymūn bin Mihrān, Ibn Jurayj, Ibn Aslam, and Ibn Jarīr all said, "These enemies of Allāh were only saying this in mockery. May Allāh disfigure them and curse them

[1] Aṭ-Ṭabari 15:451.

from ever receiving His mercy. And verily, He did so."[1]

﴿قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾﴾

﴾88. *He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I put my trust and unto Him I repent."*﴿

Shu'ayb's Refutation of His People

He said to them: Do you see O my people, that if I

﴿عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى﴾

﴾*have a clear evidence from my Lord*﴿

meaning, upon clear guidance in that which I am calling to.

﴿وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا﴾

﴾*and He has given me a good sustenance from Himself.*﴿

It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ﴾

﴾*I wish not, in contradiction to you, to do that which I forbid you.*﴿

meaning, 'do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatādah said concerning Allāh's statement,

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ﴾

﴾*I wish not, in contradiction to you, to do that which I forbid*

[1] Aṭ-Ṭabari 15:453.

you.﴾

"He is saying, 'I do not forbid you all from something while I do it myself.'"[1]

﴿إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ﴾

﴾*I only desire reform to the best of my power.*﴿

This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able."

﴿وَمَا تَوْفِيقِىٓ﴾

﴾*And my guidance cannot come*﴿

This means, "In whatever I intend that agrees with the truth."

﴿إِلَّا بِٱللَّهِ عَلَيْهِ تَوَكَّلْتُ﴾

﴾*except from Allah, in Him I put my trust*﴿

This means in all of my affairs.

﴿وَإِلَيْهِ أُنِيبُ﴾

﴾*and unto Him I repent.*﴿ meaning; "I return." This has been said by Mujāhid and others.[2]

﴿وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ
وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾ وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ إِنَّ رَبِّى رَحِيمٌ
وَدُودٌ ﴿٩٠﴾﴾

﴾*89. "And O my people! Let not my Shiqāq cause you to suffer the fate similar to that of the people of Nūh or of Hūd or of Ṣāliḥ, and the people of Lūṭ are not far off from you!"*﴿

﴾*90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."*﴿

He (Shu'ayb) said to them,

﴿وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ﴾

﴾*And O my people! Let not my Shiqāq cause you*﴿

This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue

[1] Aṭ-Ṭabari 15:453.

[2] Aṭ-Ṭabari 15:454.

this way, you will suffer the same vengeance and torment that overcame Nūḥ's people, Hūd's people, Ṣāliḥ's people and Lūṭ's people." Qatādah said,

﴿وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ﴾

﴾*And O my people! Let not my Shiqāq cause you*﴿

"He is saying, 'Do not be influenced by your differing with me.'"[1] As-Suddi said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them."

Concerning His statement,

﴿وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ﴾

﴾*and the people of Lūṭ are not far off from you!*﴿

It has been said that this refers to the period of time. Qatādah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings.

﴿وَٱسْتَغْفِرُوا۟ رَبَّكُمْ﴾

﴾*And ask forgiveness of your Lord*﴿ from the previous sins.

﴿ثُمَّ تُوبُوٓا۟ إِلَيْهِ﴾

﴾*and turn unto Him in repentance.*﴿ In whatever evil actions you may encounter in the future.

Concerning his statement,

﴿إِنَّ رَبِّى رَحِيمٌ وَدُودٌ﴾

﴾*Verily, my Lord is Most Merciful, Most Loving.*﴿ to those who repent.

﴿قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾﴾

﴾*91. They said: "O Shu'ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not*

[1] Aṭ-Ṭabari 15:455.

powerful against us."﴾

﴾*92. He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do."*﴾

The Response of Shu'ayb's People

They said,

﴿يَـٰشُعَيْبُ مَا نَفْقَهُ﴾

﴾*O Shu'ayb! We do not understand*﴾ This means that we do not comprehend.

﴿كَثِيرًا﴾

﴾*much*﴾ 'most of what you say'. Ath-Thawri said, "He (Shu'ayb) was called the orator of the Prophets."[1] As-Suddi said,

﴿وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا﴾

﴾*and we see you weak among us.*﴾ "They meant, 'You are only one person.'" Abu Rawq said, "They meant, 'You are despised, because your tribe is not upon your religion.'"

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَـٰكَ﴾

﴾*Were it not for your family, you would have been stoned,*﴾

This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

﴿وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ﴾

﴾*and you are not powerful against us.*﴾

This means, "You have no position of power over us."

Shu'ayb's Refutation of His People

﴿قَالَ يَـٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ﴾

﴾*He said: "O my people! Is then my family of more weight with you than Allah?"*﴾

[1] Aṭ-Ṭabari 15:458.

وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ
قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم
بِبَعِيدٍ ﴿٨٩﴾ وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ إِنَّ رَبِّى
رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ وَمَآ أَنتَ
عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ
ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا إِنَّ رَبِّى بِمَا تَعْمَلُونَ
مُحِيطٌ ﴿٩٢﴾ وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ
سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
كَٰذِبٌ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ
أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ
ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾
كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ
أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ
وَمَلَإِي۟هِۦ فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted? Does not your awe of Allāh prevent you from harming His Prophet? Indeed you have placed the fear of Allāh,

﴾وَرَآءَكُمْ ظِهْرِيًّا﴿

﴾*behind your backs.*﴿ This means that you have thrown it behind you. You do not obey it, nor do you respect it.

﴾إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ﴿

﴾*Verily, my Lord is surrounding all that you do.*﴿ This means that He knows all of your actions and He will reward you according to them.

﴾وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾﴿

﴾*93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."*﴿

﴾*94. And when Our commandment came, We saved Shu'ayb*

and those who believed with him by a mercy from Us. And Aṣ-Ṣayḥah (awful cry) seized the wrongdoers, and they lay (Jāthimīn) in their homes.﴾

﴾*95. As if they had never lived there! So away with Madyan just as Thamūd went away!* ﴾

Shu'ayb's threatening of His People

When the Prophet of Allāh, Shu'ayb, despaired of their response to him, he said, "O my people,

﴿اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

﴾*Act according to your ability,*﴾

This means, "Act according to your current ways." This is actually a severe threat.

﴿إِنِّي عَامِلٌ﴾

﴾*I am acting.*﴾ according to my way.

﴿سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ﴾

﴾*You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!*﴾

meaning, between me and you.

﴿وَارْتَقِبُوا﴾

﴾*And watch you!*﴾ This means to wait.

﴿إِنِّي مَعَكُمْ رَقِيبٌ﴾

﴾*I too am watching with you.*﴾ Allāh then says,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ﴿٩٤﴾﴾

﴾*And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And Aṣ-Ṣayḥah (awful cry) seized the wrongdoers, and they lay (Jāthimīn) in their homes.*﴾

His saying *Jāthimīn* means extinct and lifeless without any movement. Here Allāh mentions that a loud cry (*Ṣayḥah*) came to them. In *Sūrat Al-A'rāf* He says a severe quake (*Rajfah*)

came to them. In *Sūrat Ash-Shu'arā'*, He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allāh only mentioned that which was suitable. In *Sūrat Al-A'rāf* when they said,

﴿لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ﴾

﴾*We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town.*﴿[7:88]

In this verse it was suitable to mention a tremor, or quake (*Rajfah*). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allāh mentioned the awful cry (*Ṣayḥah*) which overcame them and killed them. In *Sūrat Ash-Shu'arā'* when they said,

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾﴾

﴾*So cause a piece of the heaven to fall on us, if you are of the truthful!*﴿[26:187]

Allāh said in response,

﴿فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾﴾

﴾*So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.*﴿[26:189]

This is from the intricate secrets and to Allāh belongs all praise and much bounty forever.

Concerning the statement,

﴿كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ﴾

﴾*As if they had never lived there!*﴿ This means it was as if they had not lived in their homes before that.

﴿أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ﴾

﴾*So away with Madyan as just as Thamūd went away!*﴿

They (Thamūd) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا
أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ﴿٩٨﴾
وَأُتْبِعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ ﴿٩٩﴾﴾

﴾96. And indeed We sent Mūsā with Our Āyāt and a manifest authority.﴿

﴾97. To Fir'awn and his chiefs, but they followed the command of Fir'awn, and the command of Fir'awn was no right guide.﴿

﴾98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴿

﴾99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.﴿

The Story of Mūsā and Fir'awn

In these verses Allāh informs of His sending Mūsā with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

﴿فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ﴾

﴾but they followed the command of Fir'awn.﴿ This means that they followed his path, way and methodology in transgression.

﴿وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾

﴾and the command of Fir'awn was no right guide.﴿

This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir'awn will have a great share in that awful punishment. This is as Allāh, the Exalted, said,

﴿فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾﴾

﴾But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴿[73:16]

Allāh also said,

﴿فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾﴾

﴾But Fir'awn belied and disobeyed. Then he turned his back, striving (against Allāh). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allāh, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴿[79:21-26]

Allāh also said,

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ﴾

﴾He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴿

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allāh says,

﴿لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾﴾

﴾For each one there is double (torment), but you know not.﴿ [7:38] Allāh also says that the disbelievers will say while they are in the Hellfire,

﴿رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ﴾

﴾"Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment."﴿ [33:67-68]

Concerning the statement,

﴿وَأُتْبِعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ﴾

﴾They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.﴿

meaning, 'We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

﴿وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ﴾

﴾and on the Day of Resurrection, evil is the gift granted.﴿

Mujāhid said, "Another curse will be added to them on the Day of Resurrection, so these are two curses."[1] 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said,

﴿بِئْسَ الرِّفْدُ الْمَرْفُودُ﴾

﴾evil indeed is the gift granted.﴿

"The curse of this life and the Hereafter."[2] Aḍ-Ḍaḥḥāk and Qatādah both said the same thing.[3] This is similar to Allāh's statement,

﴿وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ۝٤١ وَأَتْبَعْنَاهُمْ فِي هَٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُم مِّنَ الْمَقْبُوحِينَ ۝٤٢﴾

﴾And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.﴿[28:41-42]

Allāh also says,

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۝٤٦﴾

﴾The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴿[40:46]

﴿ذَٰلِكَ مِنْ أَنبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ۝١٠٠ وَمَا ظَلَمْنَاهُمْ وَلَٰكِن ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ۝١٠١﴾

﴾100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing,

[1] Aṭ-Ṭabari 15:468.

[2] Aṭ-Ṭabari 15:469.

[3] Aṭ-Ṭabari 15:469, 470.

and some have been (already) reaped.﴾

﴿*101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allāh, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.*﴾

The Lesson taken from the Destroyed Towns

When Allāh mentioned the story of the Prophets and what happened with them and their nations – how He destroyed the disbelievers and saved the believers – He goes on to say,

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ﴾

﴿*That is some of the news of the (population of) towns*﴾

meaning, news of them

﴿نَقُصُّهُۥ عَلَيْكَ مِنْهَا قَآئِمٌ﴾

﴿*which We relate unto you; of them, some are (still) standing,*﴾

This means still remaining.

﴿وَحَصِيدٌ﴾

﴿*and some have been (already) reaped.*﴾

This means totally destroyed.

﴿وَمَا ظَلَمْنَٰهُمْ﴾

﴿*We wronged them not,*﴾ This means, "When We destroyed them."

﴿وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

﴿*but they wronged themselves.*﴾

their rejecting their Messengers and disbelieving in them.

﴿فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ﴾

﴿*So their gods, profited them [not]...*﴾

This is referring to their idols that they used to worship and invoke.

﴿مِن دُونِ ٱللَّهِ مِن شَىْءٍ﴾

سورة هود ٢٣٣ الجزء الثاني عشر

يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ
ٱلْمَوْرُودُ ﴿٩٨﴾ وَأُتْبِعُوا۟ فِى هَـٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَـٰمَةِ ۚ بِئْسَ
ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ
مِنْهَا قَآئِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن ظَلَمُوٓا۟
أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ
ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾
وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَـٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ
أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّمَنْ خَافَ عَذَابَ ٱلْـَٔاخِرَةِ ۚ
ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا
نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ
إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى
ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَـٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
﴿١٠٧﴾ ۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَـٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

﴾*other than Allāh naught*﴿ the idols did not benefit them, nor did they save them when Allāh's command came for their destruction.

﴾وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ﴿

﴾*nor did they add aught to them but destruction.*﴿ Mujāhid, Qatādah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."[1]

﴾وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَـٰلِمَةٌ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴿

﴾*102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.*﴿

It is as though Allāh is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

﴾إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴿

﴾*Verily, His punishment is painful (and) severe.*﴿

In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 15:473.

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«Verily, Allāh gives respite to a wrongdoer until He seizes him and he cannot escape.»

Then the Messenger of Allāh ﷺ recited,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾

﴿Such is the punishment of your Lord when He seizes the towns while they are doing wrong.﴾[1]

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾﴾

﴿103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.﴾

﴿104. And We delay it only for a term (already) fixed.﴾

﴿105. On the Day when it comes, no person shall speak except by His (Allāh's) leave. Some among them will be wretched and (others) blessed.﴾

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allāh, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

﴿لَءَايَةً﴾

﴿a sure lesson﴾.

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴾[40:51]

[1] *Fatḥ Al-Bāri* 8:205, and Muslim 4:1997.

Allāh, the Exalted, also says,

﴿فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ۝١٣﴾

﴾So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.﴿ [14:13]

Concerning Allāh's statement,

﴿ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ﴾

﴾That is a Day whereon mankind will be gathered together,﴿

This means the first of them and the last of them. This is similar to Allāh's statement,

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

﴾And We shall gather them all together so as to leave not one of them behind.﴿ [18:47]

﴿وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ﴾

﴾and that is a Day when all will be present.﴿

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, *Jinns*, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ۝١٠٤﴾

﴾And We delay it only for a term (already) fixed.﴿

This means for a fixed period of time than cannot be increased or decreased.

Then He says,

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ﴾

﴾On the Day when it comes, no person shall speak except by His (Allāh's) leave.﴿

This means that on the Day of Judgement no one will speak except with the permission of Allāh. This is similar to another verse, which says,

﴿لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا﴾

﴾*they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.*﴿ [78:38]

Allāh also says,

﴿وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ﴾

﴾*And all the voices will be humbled for the Most Gracious (Allāh).*﴿ [20:108]

In the *Ḥadīth* about the intercession, which is recorded in the Two *Ṣaḥīḥs*, the Messenger of Allāh ﷺ said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ! سَلِّمْ سَلِّمْ»

«*No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allāh, save us, save us."*»[1]

Concerning Allāh's statement,

﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾

﴾*Some among them will be wretched and (others) blessed.*﴿

This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allāh said,

﴿فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾

﴾*When a party will be in Paradise and a party in the blazing Fire*﴿ [42:7]

Al-Hāfiẓ Abu Ya'lā recorded in his *Musnad* on the authority of Ibn 'Umar that 'Umar said, "When this verse was revealed,

﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾

﴾*Some among them will be wretched and (others) blessed.*﴿

I asked the Prophet ﷺ, 'O Messenger of Allāh, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?' He said,

«عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ يَا عُمَرُ! وَجَرَتْ بِهِ الْأَقْلَامُ، وَلَكِنْ كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

---

[1] *Fath Al-Bāri* 2:341, and Muslim 1:169.

«*O 'Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).*»[1]

Then Allāh explains the situation of the wretched people and the happy people. He, the Exalted, says,

﴿فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَـٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَـٰوَٰتُ
وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾﴾

﴾*106. As for those who are wretched, they will be in the Fire, in it they will experience Zafīr and Shahīq.*﴿

﴾*107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).*

The Condition of the Wretched People and their Destination

Allāh, the Exalted, says,

﴿لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾

﴾*in it they will experience Zafīr and Shahīq.*﴿

Ibn 'Abbās said, "*Az-Zafīr* is a sound in the throat and *Ash-Shahīq* is a sound in the chest. This means that their exhaling will be *Zafīr* and their inhaling will *Shahīq.*"[2] This will be due to the torment that they will be experiencing. We seek refuge with Allāh from such evil.

﴿خَـٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ﴾

﴾*They will dwell therein for all the time that the heavens and the earth endure,*﴿

Imām Abu Ja'far bin Jarīr said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, 'This is as enduring as the heavens and the earth.' Or, 'It will last as until the night and day separate.' They would say, 'As long as talkers at night continue to chat.' They meant by these statements the

[1] At-Tirmidhi no. 3111.

[2] Aṭ-Ṭabari 15:480.

condition of eternity. Therefore, Allāh addressed them in a manner that they were familiar with among themselves. Thus, He said,

﴾خَـٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ﴿

﴾*They will dwell therein for all the time that the heavens and the earth endure,*﴿[1]

The literal meaning is also intended with; "for all the time that the heavens and the earth endure." This is due to the fact that there will be heavens and earth in the life of the next world, just as Allāh said,

﴾يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَـٰوَٰتُ﴿

﴾*On the Day when the earth will be changed to another earth and so will be the heavens.*﴿ [14:48]

For this reason, Al-Ḥasan Al-Baṣri said concerning the statement of Allāh,

﴾مَا دَامَتِ ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ﴿

﴾*the heavens and the earth endure.*﴿

"Allāh is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal."

Concerning Allāh's statement,

﴾إِلَّا مَا شَآءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴿

﴾*except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.*﴿

This is similar to His statement,

﴾ٱلنَّارُ مَثْوَىٰكُمْ خَـٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴿

﴾*The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.*﴿ [6:128]

It has been said that the exception mentioned in this verse refers to the disobedient among the people of *Tawḥid*. It is these whom Allāh will bring out of the Fire by the intercession

[1] Aṭ-Ṭabari 15:481.

of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allāh will remove from the Fire those who have never done any good, except for saying *La ilāha illallāh* one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allāh ﷺ, including narrations from Anas bin Mālik, Jābir bin 'Abdullāh, Abu Sa'id Al-Khudri, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

﴿وَأَمَّا ٱلَّذِينَ سُعِدُوا فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾﴾

﴾108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.﴿

The Condition of the Happy People and their Destination

Allāh, the Exalted, says,

﴿وَأَمَّا ٱلَّذِينَ سُعِدُوا﴾

﴾And those who are blessed.﴿ These are the followers of the Messengers.

﴿فَفِى ٱلْجَنَّةِ﴾

﴾they will be in Paradise,﴿ This means that their final abode will be Paradise.

﴿خَٰلِدِينَ فِيهَا﴾

﴾abiding therein for all the time﴿

This means that they will remain there forever.

﴿مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ﴾

﴾that the heavens and the earth endure, except as your Lord wills:﴿

The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allāh. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.[1] Aḍ-Ḍaḥḥak and Al-Ḥasan Al-Baṣri both said, "It is about the right of the disobedient people of *Tawḥid* who were in the Fire and then brought out of it." Then Allāh finished this statement by saying,

﴿عَطَآءً غَيْرَ مَجْذُوذٍ﴾

﴿*a gift without an end.*﴾ This means that it will never be cut off. This has been mentioned by Mujāhid, Ibn 'Abbās, Abu Al-'Āliyah and others.[2] This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allāh. Someone may think that the mention of Allāh's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allāh has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

﴿إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

﴿*Verily, your Lord is the doer of whatsoever He intends.*﴾

Similarly, Allāh says,

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

﴿*He cannot be questioned as to what He does, while they will be questioned.*﴾[21:23]

Here, Allāh soothes the hearts and affirms the intent, by His saying,

﴿عَطَآءً غَيْرَ مَجْذُوذٍ﴾

﴿*a gift without an end.*﴾ It has been recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

[1] Muslim 4:2181.

[2] Aṭ-Ṭabari 15:490.

الجزء الثاني عشر ٢٣٤ سورة هود

فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ
ءَابَآؤُهُم مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾
وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ
﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ إِنَّهُۥ بِمَا يَعْمَلُونَ
خَبِيرٌ ﴿١١١﴾ فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟
فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ
لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ
ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ
﴿١١٤﴾ وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾ فَلَوْلَا
كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ
فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَٱتَّبَعَ ٱلَّذِينَ
ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾ وَمَا كَانَ
رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

«يُؤتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُذْبَحُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ! خُلُودٌ فَلَا مَوْتَ»

«Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise! Eternity and no death! O people of Hellfire! Eternity and no death!"»[1]

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ said,

«فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا»

«It will be said, 'O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.»[2]

﴿فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ وَإِنَّا
لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ

[1] *Fatḥ Al-Bāri* 8:282, and Muslim 4:2188.

[2] Muslim 4:2182.

﴿أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾﴾

﴾109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.﴿

﴾110. Indeed, We gave the Book to Mūsā, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).﴿

﴾111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴿

Associating Partners with Allāh is no doubt Misguidance

Allāh, the Exalted, says,

﴿فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰؤُلَاءِ﴾

﴾So be not in doubt as to what these people worship.﴿

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their *Shirk*. They are only mimicking their fathers in ignorance. Therefore, Allāh will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allāh will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allāh's statement,

﴿وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ﴾

﴾And verily, We shall repay them in full their portion without diminution.﴿

'Abdur-Raḥmān bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution."[1] Then, Allāh mentions that He gave Mūsā the Book, but the people

[1] Aṭ-Ṭabari 15:492.

differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muḥammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ﴾

﴾and had it not been for a Word [Kalimah] that had gone forth before from your Lord, the case would have been judged between them,﴿

Ibn Jarīr said, "If it were not that the punishment had already been delayed until an appointed time, then Allāh would have decided the matter between you now. The word *Kalimah* carries the meaning that Allāh will not punish anyone until the proof has been established against him and a Messenger has been sent to him."[1] This is similar to Allāh's statement,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴾And We never punish until We have sent a Messenger (to give warning).﴿ [17:15]

For verily, Allāh says in another verse,

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ۝١٢٩ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴾And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). So bear patiently what they say.﴿[20:129-130]

Then, Allāh informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allāh says,

﴿وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ۝١١١﴾

﴾And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴿

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds,

[1] Aṭ-Ṭabari 15:493.

their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allāh's statement,

﴿وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾

﴾And surely, all - everyone of them will be brought before Us.﴿[36:32]

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوا إِلَى
الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾﴾

﴾112. So stand (ask Allāh to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.﴿

﴾113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped.﴿

The Command to Stand Firm and Straight

Allāh, the Exalted, commands His Messenger ﷺ and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allāh also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allāh informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allāh's statement,

﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا﴾

﴾And incline not toward those who do wrong,﴿

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "Do not compromise with them." Ibn Jarīr said that Ibn 'Abbās said, "Do not side with those who do wrong."[1] This is a good statement. This means, "Do not seek assistance from

[1] Aṭ-Ṭabari 15:501.

wrongdoers, because it will be as if you are condoning their actions (of evil)."

﴿فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ﴾

﴾lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.﴿

This means that you will not have besides Allāh any friend who can save you, nor any helper who can remove you from His torment.

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَـٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾ وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾﴾

﴾114. And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.﴿

﴾115. And be patient; verily, Allāh wastes not the reward of the doers of good.﴿

The Command to establish the Prayer

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ﴾

﴾And perform the Ṣalah, at the two ends of the day﴿

"This is referring to the morning prayer (*Ṣubḥ*) and the evening prayer (*Maghrib*)."[1] The same was said by Al-Ḥasan and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] In one narration reported by Qatādah, Aḍ-Ḍaḥḥak and others, Al-Ḥasan said, "It means the morning prayer (*Ṣubḥ*) and the late afternoon prayer (*'Aṣr*)." Mujāhid said, "It is the morning prayer at the beginning of the day and the noon prayer (*Ẓuhr*) and late afternoon prayer (*'Aṣr*) at the end of the day." This was also said by Muḥammad bin Ka'b Al-Quraẓi and Aḍ-Ḍaḥḥak in one narration from him.

﴿وَزُلَفًا مِّنَ ٱلَّيْلِ﴾

﴾and in some hours of the night.﴿

[1] Aṭ-Ṭabari 15:503.

[2] Ibid.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and others said, "This means the night prayer ('Ishā')." Ibn Al-Mubārak reported from Mubārak bin Faḍālah that Al-Ḥasan said,

﴿وَزُلَفًا مِّنَ ٱلَّيْلِ﴾

﴾*and in some hours of the night.*﴿

"This means the evening (*Maghrib*) and late night (*'Ishā'*) prayers. The Messenger of Allāh ﷺ said,

«هُمَا زُلَفَا اللَّيْلِ: الْمَغْرِبُ وَالْعِشَاءُ»

«*They are the approach of the night: Maghrib and 'Ishā'.*»

The same was said by Mujāhid, Muḥammad bin Ka'b, Qatādah and Aḍ-Ḍaḥḥak (that this means the *Maghrib* and *'Ishā'* prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of *Isrā'* (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (*Tahajjud*) was also made obligatory upon the Prophet ﷺ and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him ﷺ. Finally, this obligation was abrogated for the Prophet ﷺ as well, according to one opinion. Allāh knows best.

The Good Deeds wipe away the Evil Deeds

Concerning Allāh's statement,

﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾

﴾*Verily, the good deeds remove the evil deeds.*﴿

This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad and the *Sunan* Compilers, that the Commander of the faithful, 'Ali bin Abi Ṭalib, said, "Whenever I used to hear a narration from the Messenger of Allāh (ﷺ), Allāh would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allāh) that the Prophet ﷺ said it. If he swore by Allāh, then I would believe him. Abu Bakr once told me – and Abu Bakr was truthful – that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي رَكْعَتَيْنِ إِلَّا غُفِرَ لَهُ»

«*There is not any Muslim who commits a sin, then he makes Wuḍu' and prays two units of prayer, except that he will be forgiven (that sin).*»[1]

In the Two *Ṣaḥīḥs* it is recorded that the Commander of the faithful, 'Uthmān bin 'Affān made *Wuḍu'* for the people (to see), just like the *Wuḍu'* of the Messenger of Allāh ﷺ. Then he said, "I saw the Messenger of Allāh ﷺ make *Wuḍu'* like this, and he ﷺ said,

«مَنْ تَوَضَّأَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«*Whoever makes Wuḍu' like this Wuḍu' of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.*»[2]

In the *Ṣaḥīḥ* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَرَأَيْتُمْ لَوْ أَنَّ بِبَابِ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يُبْقِي مِنْ دَرَنِهِ شَيْئًا؟»

«*Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?*»

They said, "No, O Messenger of Allāh!" He (ﷺ) said;

«كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا»

«*This is like the five daily prayers, for Allāh uses them to wipe away the sins and wrongdoings.*»[3]

Muslim recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرُ»

[1] Aḥmad 1:9, Abu Dawud 2:180, *Tuḥfat Al-Aḥwadhi* 8:357, An-Nasā'ī in *Al-Kubra* 6:109 and Ibn Mājah 1:446.

[2] *Fatḥ Al-Bārī* 1:320, Muslim 1:260.

[3] Al-Bukhārī no. 527, and Muslim no. 667.

«*The five daily prayers, Jumu'ah (Friday prayer) to Jumu'ah and (the fast of) Ramaḍān to Ramaḍān are expiations for whatever sins were committed between them, as long as you stay away from the major sins.*»[1]

Al-Bukhāri recorded Ibn Mas'ūd saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet ﷺ and informed him about the incident. Thus, Allāh revealed,

﴿وَأَقِمِ الصَّلَوٰةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ إِنَّ الْحَسَنَـٰتِ يُذْهِبْنَ السَّيِّـَٔاتِ﴾

﴾*And perform Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.*﴿[11:114]

The man then said, "O Messenger of Allāh, is this only for me?" The Prophet ﷺ replied,

«لِجَمِيعِ أُمَّتِي كُلِّهِمْ»

«*This is for all of my (Ummah) followers.*»[2]

Al-Bukhāri recorded this narration in the Book of Prayer as well and the Book of *Tafsīr*.[3]

Imām Aḥmad recorded that Ibn 'Abbās said that a man came to 'Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. 'Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allāh." The man said, "Of course she was." 'Umar then said, "Go to Abu Bakr and ask him about this." The man went to Abu Bakr and asked him about the matter. Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allāh," just as 'Umar had said. Then he went to the Prophet ﷺ and told him the same story. The Prophet ﷺ said,

«فَلَعَلَّهَا مُغِيبَةٌ فِي سَبِيلِ اللهِ»

[1] Muslim 1:209.
[2] *Fath Al-Bāri* 2:12.
[3] *Fath Al-Bāri* 7:206.

«*She probably was a woman whose husband is away (fighting) in the path of Allāh.*»

Then a verse of Qur'ān was revealed,

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾

﴾*And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.*﴿

The man then said, "O Messenger of Allāh! Is this verse only for me, or does it apply to all of the people in general?" 'Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allāh ﷺ said,

«صَدَقَ عُمَرُ»

«*'Umar has spoken the truth.*»[1]

﴿فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُولُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾﴾

﴾*116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasād (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.*﴿

﴾*117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.*﴿

There must be a Group of People Who forbid Lewdness

Allāh, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement,

﴿إِلَّا قَلِيلًا﴾

[1] Aḥmad 1:245.

﴿*except a few*﴾ This means that there were only a small number of people present among them who were of this caliber. They were those whom Allāh saved at the sudden striking of His vengeance, when His anger was let lose. For this reason Allāh commanded this noble *Ummah* (followers of Muḥammad ﷺ) to always have among them those who command the good and forbid the evil. This is as Allāh says,

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾﴾

﴿*Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.*﴾[3:104]

It is related in a *Ḥadīth* that the Prophet ﷺ said,

«إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابٍ»

«*Verily, whenever a group of people see an evil and they do not change it, it is likely that Allāh will cover them with (His) punishment.*»[1] Thus, Allāh says,

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ﴾

﴿*If only there had been among the generations before you persons having wisdom, prohibiting (others) from the Fasād in the earth,- except a few of those whom We saved from among them!*﴾

Concerning the statement,

﴿وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ﴾

﴿*Those who did wrong pursued the enjoyment of good things of (this worldly) life,*﴾

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

﴿وَكَانُوا مُجْرِمِينَ﴾

[1] Ibn Majāh 2:1327.

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ
﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾ وَكُلًّا نَّقُصُّ
عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ وَجَآءَكَ فِى هَٰذِهِ
ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ﴿١٢١﴾ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ
﴿١٢٢﴾ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ
فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

سُورَةُ يُوسُفَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا
لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ
بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ
لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ
أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿٤﴾

﴾and were criminals.﴿ Then, Allāh informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allāh says,

﴾وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ﴿

﴾We wronged them not, but they wronged themselves.﴿ [11:101] Allāh also says,

﴾وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ﴿

﴾And your Lord is not at all unjust to (His) servants.﴿ [41:46]

﴾وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴿

﴾118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.﴿

﴾119. Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴿

Allāh has not made Faith universally accepted

Allāh, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

﴿وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

﴾And had your Lord willed, those on earth would have believed, all of them together.﴿ [10:99]

Allāh goes on to say,

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ ۝١١٨ إِلَّا مَن رَّحِمَ رَبُّكَ﴾

﴾but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy,﴿

This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allāh's statement,

﴿إِلَّا مَن رَّحِمَ رَبُّكَ﴾

﴾Except him on whom your Lord has bestowed His mercy,﴿

This means that those who have received the mercy of Allāh by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allāh. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muḥammad ﷺ). Those who received Allāh's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the *Ḥadīth* recorded in the *Musnad* and *Sunan* collections of *Ḥadīth*. The routes of transmission of this *Ḥadīth* all strengthen each other (in authenticity). In these narrations the Prophet ﷺ said,

«إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً»

«Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.»

They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allāh?" He said,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«The sect that is upon what my Companions and I are upon.»[1]

Al-Ḥākim recorded this narration in his *Mustadrak* with this additional wording. [2]

Concerning Allāh's statement,

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

﴾And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴿

Allāh, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and *Jinns*. His is the profound evidence and the perfect wisdom. In the Two *Ṣaḥīḥs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. فَقَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَقِمُ بِكِ مِمَّنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يُنْشِىءَ اللهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ، وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ»

«Paradise and the Hellfire debated. Paradise said, 'None will enter me except the weak and despised of the people.' The Hellfire said, 'I have inherited the haughty and the arrogant people.' Then Allāh said to the Paradise, 'You are My mercy and I grant mercy with you to whoever I wish.' Then He said to the Hellfire, 'You are My torment and I take vengeance with you

[1] Aḥmad 2:332, Abu Dāwud 5:4, *Tuḥfat Al-Aḥwadhi* 7:397 and Ibn Majāh 2:1322.

[2] Al-Ḥākim 1:129.

upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allāh will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!"»[1]

﴿وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ وَجَآءَكَ فِى هَـٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ١٢٠﴾

﴾120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.﴿

The Conclusion

Allāh, the Exalted, is saying, 'We relate all of these stories to you (Muhammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allāh helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muhammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allāh's statement,

﴿وَجَآءَكَ فِى هَـٰذِهِ الْحَقُّ﴾

﴾And in this has come to you the truth,﴿

This is referring to this *Sūrah* itself. This was said by Ibn 'Abbās, Mujāhid and a group of the Salaf and it is the correct view. This means, 'This comprehensive *Sūrah* contains the stories of the Prophets and how Allāh saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muhammad) stories of

[1] *Fath Al-Bāri* 13:444 and Muslim 4:2186.

truth and true events in this *Sūrah*. In this *Sūrah* is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.'

﴿وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ۝١٢١ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ۝١٢٢﴾

﴾121. And say to those who do not believe: "Act according to your ability and way, We are acting.﴿

﴾122. And you wait! We (too) are waiting."﴿

Allāh, the Exalted, commands His Messenger ﷺ to say to those who disbelieve in what he has come with from his Lord, by way of warning,

﴿ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ﴾

﴾Act according to your ability﴿ This means upon your path and your way.

﴿إِنَّا عَٰمِلُونَ﴾

﴾We are acting (in our way). This means that we are upon our path and our way (Islām).

﴿وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ۝١٢٢﴾

﴾And you wait ! We (too) are waiting.﴿ This means,

﴿فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ﴾

﴾And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.﴿[6:135]

Verily, Allāh fulfilled His promise to His Messenger ﷺ, helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allāh is truly the Most Mighty, Most Wise.

﴿وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ۝١٢٣﴾

﴾123. And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.﴿

Allāh, the Exalted, informs that He is the All-Knower of the

unseen of the heavens and the earth and that unto Him is the final return. He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

Concerning His statement,

﴿وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

﴾And your Lord is not unaware of what you do.﴿

This means, 'The lies (of the disbelievers) against you O Muhammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muhammad) and His party over the disbelievers in this life and in the Hereafter.'

This is the end of the *Tafsīr* of *Sūrah Hūd*, and all praises and thanks are due to Allāh.

The *Tafsīr* of *Sūrah Yūsuf* (Chapter - 12)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ١ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ٢ نَحْنُ نَقُصُّ
عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ
ٱلْغَٰفِلِينَ ٣﴾

﴾*1. Alif-Lām-Rā. These are the verses of the Book that is clear.*﴿

﴾*2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.*﴿

﴾*3. We relate unto you the best of stories through Our revelations unto you, of this Qur'ān. And before this, you were among those who knew nothing about it.*﴿

Qualities of the Qur'ān

In the beginning of *Sūrat Al-Baqarah* we talked about the separate letters, Allah said,

﴿تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ﴾

﴾*These are the verses of the Book*﴿ in reference to the Clear Qur'ān that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allāh said next,

﴿إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ٢﴾

﴾*Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.*﴿

The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most

honorable language, to the most honorable Prophet and Messenger ﷺ, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramaḍān. Therefore, the Qur'ān is perfect in every respect. So Allāh said,

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ﴾

﴾We relate unto you the best of stories through Our revelations unto you, of this Qur'ān.﴿

Reason behind revealing *Āyah* (12:3)

On the reason behind revealing *Āyah* (12:3), Ibn Jarīr Aṭ-Ṭabari recorded that 'Abdullāh bin 'Abbās said, "They said, 'O, Allāh's Messenger! Why not narrate to us stories?'[1] Later on, this *Āyah* was revealed,

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ﴾

﴾We relate unto you the best of stories...﴿"[2]

There is a *Ḥadīth* that is relevant upon mentioning this honorable *Āyah*, which praises the Qur'ān and demonstrates that it is sufficient from needing all books besides it. Imām Aḥmad recorded a narration from Jābir bin 'Abdullāh that 'Umar bin Al-Khaṭṭāb came to the Prophet ﷺ with a book that he took from some of the People of the Book. 'Umar began reading it to the Prophet ﷺ who became angry. He said,

«أَمُتَهَوِّكُونَ فِيهَا يَا ابْنَ الْخَطَّابِ؟ وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ جِئْتُكُمْ بِهَا بَيْضَاءَ نَقِيَّةً، لَا تَسْأَلُوهُمْ عَنْ شَيْءٍ فَيُخْبِرُوكُمْ بِحَقٍّ فَتُكَذِّبُوهُ، أَوْ بِبَاطِلٍ فَتُصَدِّقُوهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ مُوسَى كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي»

«Are you uncertain about it Ibn Al-Khaṭṭāb? By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Mūsā were living, he would have no choice but

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[1] About nations that have passed, how they answered their Prophets, what happened to them afterwards, etc.

[2] Aṭ-Ṭabari 15:552.

to follow me.»[1]

Imām Aḥmad also recorded a narration from 'Abdullāh bin Thābit who said, "Umar came to Allāh's Messenger ﷺ and said; 'O Messenger of Allāh! I passed by a brother of mine from [the tribe of] Qurayẓah, so he wrote some comprehensive statements from the Tawrāh for me, should I read them to you?' The face of Allāh's Messenger ﷺ changed [with anger]. So I said to him, 'Don't you see the face of Allāh's Messenger?" 'Umar said, 'We are pleased with Allāh as our Lord, Islām as our religion, and Muḥammad as our Messenger.' So the anger of the Prophet ﷺ subsided, and he said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ حَظِّي مِنَ الْأُمَمِ، وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ»

«By the One in Whose Hand is Muḥammad's soul, if Mūsā appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.»"[2]

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿٤﴾﴾

﴿4. (Remember) when Yūsuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me."﴾

Yūsuf's Dream

Allāh says, 'Mention to your people, O Muḥammad, among the stories that you narrate to them, the story of Yūsuf.' Prophet Yūsuf (Joseph) mentioned his dream to his father, Prophet Ya'qūb (Jacob), son of Prophet Isḥāq (Isaac), son of Prophet Ibrāhīm (Abraham), peace be upon them all. 'Abdullāh bin 'Abbās stated that the dreams of Prophets are revelations from Allāh.[3] Scholars of *Tafsīr* explained that in Yūsuf's dream the eleven stars represent his brothers, who were

[1] Aḥmad 3:387

[2] Aḥmad 4:266. See *Al-Irwā'* no. 1589.

[3] Aṭ-Ṭabari 15:554.

eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Qatādah, Sufyān Ath-Thawri and 'Abdur-Raḥmān bin Zayd bin Aslam. Yūsuf's vision became a reality forty years later, or as some say, eighty years, when Yūsuf raised his parents to the throne while his brothers were before him,

﴿وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا﴾

﴾*and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"*﴿[1]

﴿قَالَ يَٰبُنَىَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾﴾

﴾*5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shayṭān is to man an open enemy!"*﴿

Ya'qūb orders Yūsuf to hide His Vision to avoid *Shayṭān's* Plots

Allāh narrates the reply Ya'qūb gave his son Yūsuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yūsuf's authority to such an extent that they would prostrate before him in respect, honor and appreciation. Ya'qūb feared that if Yūsuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya'qūb said to Yūsuf,

﴿لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا﴾

﴾*Relate not your vision to your brothers, lest they should arrange a plot against you.*﴿

This *Āyah* means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed *Ḥadīth* that states,

«إِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلْيُحَدِّثْ بِهِ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَحَوَّلْ إِلَى جَنْبِهِ

[1] Aṭ-Ṭabari 15:557.

الآخِرِ، وَلْيَتْفُلْ عَنْ يَسَارِهِ ثَلاثًا، وَلْيَسْتَعِذْ بِاللهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ»

«*If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allāh from its evil and not tell it to anyone. Verily, it will not harm him in this case.*»[1]

In another *Ḥadīth* that Imām Aḥmad and collectors of the *Sunan* collected, Mu'āwiyah bin Ḥaydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَتْ»

«*The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.*»[2]

Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet ﷺ said,

«اسْتَعِينُوا عَلَى قَضَاءِ الْحَوَائِجِ بِكِتْمَانِهَا، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُودٌ»

«*Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.*»[3]

﴿وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾﴾

﴾6. *"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya'qūb, as He perfected it on your fathers, Ibrāhīm and Isḥāq aforetime! Verily, your Lord is All-Knowing, All-Wise."*﴿

Interpretation of Yūsuf's Vision

Allāh says that Ya'qūb said to his son Yūsuf, 'Just as Allāh chose you to see the eleven stars, the sun and the moon

[1] Muslim 4:1772.

[2] Aḥmad 4:10, Abu Dāwud 5:283 Ibn Mājah 2:1288.

[3] Aṭ-Ṭabari 20:94.

prostrate before you in a vision,

﴿وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ﴾

﴾*Thus will your Lord choose you*﴿ designate and assign you to be a Prophet from Him,

﴿وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ﴾

﴾*and teach you the interpretation of Aḥadīth*﴿.' Mujāhid and several other scholars said that this part of the *Āyah* is in reference to the interpreting of dreams.[1] He said next,

﴿وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ﴾

﴾*and perfeci His favor on you*﴿, 'by His Message and revelation to you.' This is why Ya'qūb said afterwards,

﴿كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ﴾

> ﴾*as He perfected it aforetime on your fathers, Ibrāhīm...*﴿, Allāh's intimate friend,

﴿وَإِسْحَٰقَ﴾

﴾*and Isḥāq*﴿, Ibrāhīm's son,

﴿إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ﴾

﴾*Verily, your Lord is All-Knowing, All-Wise.*﴿ Allāh knows best whom to chose for His Messages.

﴿لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ﴿٧﴾ إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ
أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٨﴾ ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ
وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ﴿٩﴾ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى
غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ﴿١٠﴾﴾

> ﴾*7. Verily, in Yūsuf and his brethren there were Āyāt for those who ask.*﴿
>
> ﴾*8. When they said: "Truly, Yūsuf and his brother are dearer to our father than we, while we are 'Uṣbah (a group). Really, our father is in a plain error."*﴿
>
> ﴾*9. "Kill Yūsuf or cast him out to some (other) land, so that*

[1] Aṭ-Ṭabari 15:560.

the favor of your father may be given to you alone, and after that you will be righteous folk."﴾

﴿*10. One from among them said: "Kill not Yūsuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers."*﴾

There are Lessons to draw from the Story of Yūsuf

Allāh says that there are *Āyāt*, lessons and wisdom to learn from the story of Yūsuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

﴿إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا﴾

﴿*When they said: "Truly, Yūsuf and his brother are dearer to our father than we..."*﴾

They swore, according to their false thoughts, that Yūsuf and his brother Binyāmīn (Benjamin), Yūsuf's full brother,

﴿أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ﴾

﴿*dearer to our father than we, while we are 'Uṣbah.*﴾

meaning, a group. Therefore, they thought, how can he love these two more than the group,

﴿إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ﴾

﴿*Really, our father is in a plain error.*﴾ because he preferred them and loved them more than us.

﴿ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ﴾

﴿*Kill Yūsuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,*﴾

They said, 'Remove Yūsuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yūsuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

﴿وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ﴾

﴿*and after that you will be righteous folk.*﴾, thus intending repentance before committing the sin,

﴿قَالَ قَآئِلٌ مِّنْهُمْ﴾

﴿*One from among them said...*﴾

Qatādah and Muḥammad bin Isḥāq said that he was the oldest among them and his name was Rūbīl (Reuben).[1] As-Suddi said that his name was Yahūdha (Judāh). Mujāhid said that it was Shām'ūn (Simeon) who said,

﴿لَا تَقْتُلُوا يُوسُفَ﴾

﴿*Kill not Yūsuf,*﴾, do not let your enmity and hatred towards him reach this level, of murder.

However, their plot to kill Yūsuf would not have succeeded, because Allāh the Exalted willed that Yūsuf fulfill a mission that must be fulfilled and complete; he would receive Allāh's revelation and become His Prophet. Allāh willed Yūsuf to be a powerful man in Egypt and govern it. Consequently, Allāh did not allow them to persist in their intent against Yūsuf, through Rūbīl's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

﴿يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ﴾

﴿*he will be picked up by some caravan*﴾ of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

﴿إِن كُنتُمْ فَٰعِلِينَ﴾

﴿*if you must do something,*﴾

meaning, if you still insist on getting rid of him. Muḥammad bin Isḥāq bin Yasār said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allāh and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allāh, from his beloved young son, in spite of his weakness, tender age and his need of his

[1] Aṭ-Ṭabari 15:564-565.

قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا
إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَٰلِكَ يَجْتَبِيكَ
رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ
وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾ ۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ
ءَايَٰتٌ لِّلسَّآئِلِينَ ﴿٧﴾ إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ
أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٨﴾ ٱقْتُلُوا۟
يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ
بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ﴿٩﴾ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ
وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ
فَٰعِلِينَ ﴿١٠﴾ قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَ۫نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ
لَنَٰصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ
لَحَٰفِظُونَ ﴿١٢﴾ قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ
أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ﴿١٣﴾ قَالُوا۟ لَئِنْ
أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ ﴿١٤﴾

father's compassion and kindness. May Allāh forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error." Ibn Abi Ḥātim collected this statement, from the route of Salamah bin Al-Faḍl from Muḥammad bin Isḥāq.

﴿قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَ۫نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿١٢﴾﴾

﴾11. They said: "O our father! Why do you not trust us with Yūsuf though we are indeed his well-wishers?"﴿

﴾12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."﴿

Yūsuf's Brothers ask for Their Father's Permission to take Yūsuf with Them

When Yūsuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rūbīl, they went to their father Ya'qūb, peace be upon him. They said to him, "Why is it that you,

﴿لَا تَأْمَ۫نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ﴾

﴾do not trust us with Yūsuf though we are indeed his well-wishers?﴿."

They started executing their plan by this introductory

statement, even though they really intended its opposite, out of envy towards Yūsuf for being loved by his father. They said,

﴿أَرْسِلْهُ مَعَنَا﴾

"﴿*Send him with us*﴾ tomorrow so that we all enjoy ourselves and play."[1] Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said similarly.[2] Yūsuf's brothers said next,

﴿وَإِنَّا لَهُ لَحَـٰفِظُونَ﴾

﴿*and verily, we will take care of him.*﴾, we will protect him and ensure his safety for you.

﴿قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَـٰفِلُونَ ۝١٣
قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَـٰسِرُونَ ۝١٤﴾

﴿*13. He (Ya'qūb) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."*﴾

﴿*14. They said: "If a wolf devours him, while we are 'Uṣbah (a group), then surely, we are the losers."*﴾

Ya'qūb's Answer to Their Request

Allāh narrates to us that His Prophet Ya'qūb said to his children, in response to their request that he send Yūsuf with them to the desert to tend their cattle,

﴿إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ﴾

﴿*Truly, it saddens me that you should take him away.*﴾

He said that it was hard on him that he be separated from Yūsuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya'qūb had for his son, because he saw in Yūsuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allāh's peace and blessings be on him. Prophet Ya'qūb's statement next,

﴿وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَـٰفِلُونَ﴾

[1] Aṭ-Ṭabari 15:570.

[2] Aṭ-Ṭabari 15:571.

﴾I fear lest a wolf should devour him, while you are careless of him.﴿

He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

﴿لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ﴾

﴾If a wolf devours him, while we are an 'Uṣbah, then surely, we are the losers.﴿

They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

﴿فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَن يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ (١٥)﴾

﴾15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."﴿

Yūsuf is thrown in a Well

Allāh says that when Yūsuf's brothers took him from his father, after they requested him to permit that,

﴿وَأَجْمَعُوا أَن يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ﴾

﴾they all agreed to throw him down to the bottom of the well,﴿

This part of the *Āyah* magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya'qūb, peace be upon him, embraced Yūsuf, kissed him and supplicated to Allāh for him when he sent him with his brothers. As-Suddi said that the time spent between pretending to be well-wishers and harming Yūsuf was no longer than their straying far from their

father's eyes. They then started abusing Yūsuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yūsuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it.[1] Allāh said next,

﴿وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ﴾

﴾and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."﴿

In this *Āyah*, Allāh mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allāh revealed to Yūsuf, during that distressful time, in order to comfort his heart and strengthen his resolve, 'Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allāh will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you,'

﴿وَهُمْ لَا يَشْعُرُونَ﴾

﴾when they know not.﴿ "Ibn 'Abbās commented on this *Āyah*, "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you."[2]

﴿وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ
مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ
كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾﴾

﴾16. And they came to their father in the early part of the night weeping.﴿

﴾17. They said: "O our father! We went racing with one another, and left Yūsuf by our belongings and a wolf devoured

[1] Aṭ-Ṭabari 15:574.

[2] Aṭ-Ṭabari 15:577.

him; but you will never believe us even when we speak the truth."﴿

﴾*18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe."*﴿

Yūsuf's Brothers try to deceive Their Father

Allāh narrates to us the deceit that Yūsuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yūsuf. They started giving excuses to their father for what happened to Yūsuf, falsely claiming that,

﴿إِنَّا ذَهَبْنَا نَسْتَبِقُ﴾

﴾*We went racing with one another*﴿, or had a shooting competition,

﴿وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا﴾

﴾*and left Yūsuf by our belongings*﴿, guarding our clothes and luggage,

﴿فَأَكَلَهُ ٱلذِّئْبُ﴾

﴾*and a wolf devoured him*﴿, which is exactly what their father told them he feared for Yūsuf and warned against. They said next,

﴿وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ﴾

﴾*but you will never believe us even when we speak the truth.*﴿

They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yūsuf and that is what happened?' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

﴿وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ﴾

﴾*And they brought his shirt stained with false blood.*﴿

on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujāhid, As-Suddi and several other scholars, and stained Yūsuf's shirt with its blood.[1] They claimed that this was the shirt Yūsuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allāh's Prophet Ya'qūb did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾

﴾Nay, but your ownselves have made up a tale. So (for me) patience is most fitting.﴿

Ya'qūb said, 'I will firmly observe patience for this plot on which you agreed, until Allāh relieves the distress with His aid and compassion,

﴿وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾

﴾And it is Allāh (alone) Whose help can be sought against that which you describe.﴿, against the lies and unbelievable incident that you said had occurred.'

﴿وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ قَالَ يَا بُشْرَىٰ هَٰذَا غُلَامٌ وَأَسَرُّوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾﴾

﴾19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did.﴿

﴾20. And they sold him for a Bakhs price, - for a few Dirhams. And they were of those who regarded him insignificant.﴿

Yūsuf is Rescued from the Well and sold as a Slave

Allāh narrates what happened to Yūsuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin 'Ayyāsh. Muḥammad bin Isḥāq said, "After Yūsuf's

[1] Aṭ-Ṭabari 15:580.

brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allāh sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yūsuf held on to it and the man rescued him and felt happy,

﴿يَٰبُشۡرَىٰ هَٰذَا غُلَٰمٞ﴾

﴾*"What good news! Here is a boy."*﴿

Al-'Awfi reported that Ibn 'Abbās commented, "Allāh's statement,

﴿وَأَسَرُّوهُ بِضَٰعَةٗ﴾

﴾*So they hid him as merchandise*﴿, is in reference to Yūsuf's brothers, who hid the news that he was their brother. Yūsuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yūsuf's brothers told the water drawer about him and that man said to his companions,

﴿يَٰبُشۡرَىٰ هَٰذَا غُلَٰمٞ﴾

﴾*"What good news! Here is a boy."*﴿, a slave whom we can sell. Therefore, Yūsuf's own brothers sold him."[1]

Allāh's statement,

﴿وَٱللَّهُ عَلِيمُۢ بِمَا يَعۡمَلُونَ﴾

﴾*And Allāh was the All-Knower of what they did.*﴿

states that Allāh knew what Yūsuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

﴿أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴿٥٤﴾﴾

﴾*Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the all that exists!*﴿ [7:54]

This reminds Allāh's Messenger Muḥammad ﷺ, that Allāh

[1] Aṭ-Ṭabari 16:6.

has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muḥammad ﷺ the victory and make him prevail over them, just as He gave Yūsuf victory and made him prevail over his brothers.

Allāh said next,

﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ﴾

﴾And they sold him for a Bakhs price, - for a few Dirhams﴿

in reference to Yūsuf's brothers selling him for a little price, according to Mujāhid and 'Ikrimah. *'Bakhs'* means decreased,[1] just as Allāh the Exalted said in another *Āyah,*

﴿فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝١٣﴾

﴾shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins).﴿ [72:13]

meaning that Yūsuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk said that,

﴿وَشَرَوْهُ﴾

﴾And they sold him﴿, is in reference to Yūsuf's brothers.[2] They sold Yūsuf for the lowest price, as indicated by Allāh's statement next,

﴿دَرَٰهِمَ مَعْدُودَةٍ﴾

﴾for a few Dirhams﴿, twenty *Dirhams*, according to 'Abdullāh bin Mas'ūd.[3] Similar was said by Ibn 'Abbās, Nawf Al-Bīkāli, As-Suddi, Qatādah and 'Aṭiyah Al-'Awfi, who added that they divided the *Dirhams* among themselves, each getting two *Dirhams*.[4] Aḍ-Ḍaḥḥāk commented on Allāh's statement,

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[1] Aṭ-Ṭabari 16:12.
[2] Aṭ-Ṭabari 16:14-17.
[3] Aṭ-Ṭabari 16:12.
[4] Aṭ-Ṭabari 16:14.

فَلَمَّا ذَهَبُوا بِهِۦ وَأَجْمَعُوٓا أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ
إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَآءُوٓ
أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ
وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ
بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ
وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾ وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا
وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ
دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾ وَقَالَ
ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ
أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى
ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ
أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ
أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾

﴿وَكَانُوا فِيهِ مِنَ ٱلزَّٰهِدِينَ﴾

﴾And they were of those who regarded him insignificant.﴿

"Because they had no knowledge of his prophethood and glorious rank with Allāh, the Exalted and Most Honored."

﴿وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾﴾

﴾21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son." Thus did We establish Yūsuf in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His affairs, but most of men know not.﴿

﴾22. And when he [Yūsuf] attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.﴿

Yūsuf in Egypt

Allāh mentions the favors that He granted Yūsuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life.

He also ordered his wife to be kind to Yūsuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

﴿أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا﴾

﴾*Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.*﴿

The man who bought Yūsuf was the minister of Egypt at the time, and his title was 'Azīz'. Abu Isḥāq narrated that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "Three had the most insight: the 'Azīz of Egypt, who said to his wife,

﴿أَكْرِمِى مَثْوَىٰهُ﴾

﴾*Make his stay comfortable...*﴿, the woman who said to her father,

﴿يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ﴾

﴾*O my father! Hire him...*﴿, [28:26] and Abu Bakr Aṣ-Ṣiddīq when he appointed 'Umar bin Al-Khaṭṭāb to be the Khalīfah after him, may Allāh be pleased with them both."[1]

Allāh said next that just as He saved Yūsuf from his brothers,

﴿كَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ﴾

﴾*Thus did We establish Yūsuf in the land*﴿, in reference to Egypt,

﴿وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ﴾

﴾*that We might teach him the interpretation of events.*﴿ the interpretation of dreams, according to Mujāhid and As-Suddi.[2] Allāh said next,

﴿وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ﴾

﴾*And Allāh has full power and control over His affairs,*﴿

if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allāh has full power over everything and everyone else. Sa'īd bin Jubayr said while commenting on Allāh's statement,

﴿وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ﴾

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[1] Aṭ-Ṭabari 16:19.

[2] Aṭ-Ṭabari 16:20.

﴾And Allāh has full power and control over His affairs,﴿
"He does what ever He wills."[1] Allāh said,

﴾وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴿

﴾but most of men know not.﴿ meaning, have no knowledge of Allāh's wisdom with regards to His creation, compassion and doing what He wills. Allāh said next,

﴾وَلَمَّا بَلَغَ﴿

﴾And when he attained﴿, in reference to Prophet Yūsuf, peace be upon him,

﴾أَشُدَّهُۥ﴿

﴾his full manhood﴿, sound in mind and perfect in body,

﴾ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا﴿

﴾We gave him wisdom and knowledge﴿, which is the prophethood that Allāh sent him with for the people he lived among,

﴾وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ﴿

﴾thus We reward the doers of good.﴿ because Yūsuf used to do good in the obedience of Allāh the Exalted.

﴾وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ
إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾﴿

﴾23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful."﴿

Wife of the 'Azīz loves Yūsuf and plots against Him

Allāh states that the wife of the 'Azīz of Egypt, in whose house Yūsuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yūsuf! She called him to do an evil act with her, because she loved him very much. Yūsuf was very handsome, filled with

[1] Aṭ-Ṭabari 16:21.

manhood and beauty. She beautified herself for him, closed the doors and called him,

﴿وَقَالَتْ هَيْتَ لَكَ﴾

﴿*and (she) said: "Come on, O you."*﴾ But he categorically refused her call,

﴿قَالَ مَعَاذَ ٱللَّهِ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ﴾

﴿*He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort!"*﴾

as they used to call the chief and master a '*Rabb*', Yūsuf said to her, 'your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

﴿إِنَّهُۥ لَا يُفْلِحُ ٱلظَّـٰلِمُونَ﴾

﴿*Verily, the wrongdoers will never be successful.*﴾

This was said by Mujāhid, As-Suddi, Muḥammad bin Isḥāq and several others. The scholars differ in their recitation of,

﴿هَيْتَ لَكَ﴾

﴿*Hayta Laka*﴾, whereby Ibn 'Abbās, Mujāhid and several other scholars said that it means that she was calling him to herself.[1] Al-Bukhāri said; "Ikrimah said that,

﴿هَيْتَ لَكَ﴾

﴿*Hayta Laka'*﴾ means, 'come on, O you', in the Aramaic language." Al-Bukhāri collected this statement from 'Ikrimah without a chain of narration.[2] Other scholars read it with the meaning, 'I am ready for you'. Ibn 'Abbās, Abu 'Abdur-Raḥmān As-Sulami, Abu Wā'il, 'Ikrimah and Qatādah were reported to have read this part of the *Āyah* this way and explained it in the manner we mentioned, as 'I am ready for you'.

﴿وَلَقَدْ هَمَّتْ بِهِۦ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾﴾

[1] Aṭ-Ṭabari 16:27.

[2] *Fatḥ Al-Bāri* 8:214.

﴾*24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immoval sins. Surely, he was one of Our Mukhlaṣīn servants.*﴿

This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a *Ḥadīth* that he narrated from 'Abdur Razzāq, from Ma'mar, from Hammām, from Abu Hurayrah, from the Messenger of Allāh ﷺ,

«يَقُولُ اللهُ تَعَالَى: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنَّمَا تَرَكَهَا مِنْ جَرَّائِي، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا»

«*Allāh the Exalted said, 'If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.'*»[1]

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*[2] using various wording, this is one of them. It was also reported that the *Āyah* means that Yūsuf was about to beat her. As for the evidence that Yūsuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarīr At-Ṭabari said, "The correct opinion is that we should say that he saw an *Āyah* from among Allāh's *Āyāt* that repelled the thought that crossed his mind. This evidence might have been the image of Ya'qūb, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allāh left it. Allāh's statement next,

﴿كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ﴾

﴾*Thus it was, that We might turn away from him evil and immoral sins.*﴿

[1] Al-Baghawi 2:420.

[2] *Fatḥ Al-Bāri* 13:473 Muslim 1:117.

وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾ وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾ ۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾

means, 'Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

﴿إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ﴾

﴾*Surely, he was one of Our Mukhlaṣīn servants.*﴿

meaning, chosen, purified, designated, appointed and righteous. May Allāh's peace and blessings be on him."[1]

﴿وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾﴾

﴾*25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"*﴿

[1] Aṭ-Ṭabari 16:49.

﴿*26. He [Yūsuf] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"*﴾

﴿*27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"*﴾

﴿*28. So when he (her husband) saw his [Yūsuf's] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"*﴾

﴿*29. "O Yūsuf ! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful."*﴾

Allāh says that Yūsuf and the wife of the 'Azīz raced to the door, Yūsuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yūsuf's back. Yūsuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

﴿مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا﴾

﴿*What is the recompense (punishment) for him who intended an evil design against your wife...?*﴾,

in reference to illegal sexual intercourse,

﴿إِلَّآ أَن يُسْجَنَ﴾

﴿*except that he be put in prison*﴾

﴿أَوْ عَذَابٌ أَلِيمٌ﴾

﴿*or a painful torment?*﴾

tormented severely with painful beating. Yūsuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

﴿قَالَ﴾

﴿*He [Yūsuf] said*﴾, in truth and honesty,

﴿هِىَ رَاوَدَتْنِى عَن نَّفْسِى﴾

﴾*It was she that sought to seduce me*﴿,

and mentioned that she pursued him and pulled him towards her until she tore his shirt.

﴾وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ﴿

﴾*And a witness of her household bore witness (saying): "If it be that his shirt is torn from the front..."*﴿, not from the back,

﴾فَصَدَقَتْ﴿

﴾*then her tale is true*﴿

that he tried to commit an illegal sexual act with her. Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

﴾وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾﴿

﴾*But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!*﴿

Had Yūsuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back.

There is a difference of opinion over the age and gender of the witness mentioned here. 'Abdur-Razzāq recorded that Ibn 'Abbās said that,

﴾وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ﴿

﴾*and a witness of her household bore witness*﴿

"was a bearded man," meaning an adult male. Ath-Thawri reported that Jābir said that Ibn Abi Mulaykah said that Ibn 'Abbās said, "He was from the king's entourage." Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Muḥammad bin Isḥāq and others also said that the witness was an adult male.

Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴾وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ﴿

﴾*and a witness of her household bore witness*﴿

"He was a babe in the cradle."[1] Similar was reported from Abu Hurayrah, Hilāl bin Yasāf, Al-Ḥasan, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk bin Muzāḥim, that the witness was a young boy who lived in the 'Azīz's house.[2] Ibn Jarīr At-Ṭabari preferred this view.

Allāh's statement,

﴿فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ﴾

﴾*So when he saw his [Yūsuf's] shirt torn at the back,*﴿

indicates that when her husband became certain that Yūsuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yūsuf,

﴿قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ﴾

﴾*he said: "Surely, it is a plot of you women!..."*﴿

He said, 'This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

﴿إِنَّ كَيْدَكُنَّ عَظِيمٌ﴾

﴾*Certainly mighty is your plot!*﴿

The 'Azīz ordered Yūsuf, peace be upon him, to be discrete about what happened,

﴿يُوسُفُ أَعْرِضْ عَنْ هَٰذَا﴾

﴾*O Yūsuf ! Turn away from this!*﴿, do not mention to anyone what has happened,

﴿وَاسْتَغْفِرِي لِذَنۢبِكِ﴾

﴾*And ask forgiveness for your sin,*﴿

addressing his wife. The 'Azīz was an easy man, or gave excuse to his wife because she saw in Yūsuf an appeal she could not resist. He said to her, 'Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

﴿إِنَّكِ كُنتِ مِنَ الْخَاطِـِٔينَ﴾

[1] Aṭ-Ṭabari 16:56

[2] Aṭ-Ṭabari 16:54-55.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ
كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ
وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ
كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ وَلَقَدْ رَٰوَدتُّهُۥ عَن
نَّفْسِهِۦ فَٱسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا
مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ
إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ
﴿٣٣﴾ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْءَايَٰتِ لَيَسْجُنُنَّهُۥ
حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَآ
إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ
رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِۦٓ إِنَّا نَرَىٰكَ مِنَ
ٱلْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا
بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ إِنِّى تَرَكْتُ
مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿٣٧﴾

﴾verily, you were of the sinful.﴿

﴾وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ
ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ قَدْ
شَغَفَهَا حُبًّا إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ
مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ
أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا
وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ
وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا
هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ
كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى
لُمْتُنَّنِى فِيهِ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ
فَٱسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ
لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾
قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا
يَدْعُونَنِىٓ إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّى
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ
ٱلْجَٰهِلِينَ ﴿٣٣﴾ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٤﴾﴿

﴾30. And women in the city said: "The wife of the 'Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."﴿

﴾31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said [to Yūsuf]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"﴿

﴾32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be

cast into prison, and will be one of those who are disgraced."﴾

﴿*33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant."*﴾

﴿*34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.*﴾

The News reaches Women in the City, Who also plot against Yūsuf

Allāh states that the news of what happened between the wife of the 'Azīz and Yūsuf spread in the city, that is, Egypt, and people talked about it,

﴿وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ﴾

﴿*And women in the city said...*﴾, such as women of chiefs and princes said, while admonishing and criticizing the wife of the 'Azīz,

﴿ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ﴾

﴿*The wife of the 'Azīz is seeking to seduce her (slave) young man,*﴾,

she is luring her servant to have sex with her,

﴿قَدْ شَغَفَهَا حُبًّا﴾

﴿*indeed she loves him violently;*﴾, her love for him filled her heart and engulfed it,

﴿إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ﴾

﴿*verily, we see her in plain error.*﴾, by loving him and trying to seduce him.

﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ﴾

﴿*So when she heard of their accusation,*﴾

especially their statement, "indeed she loves him violently." Muḥammad bin Isḥāq commented, "They heard of Yūsuf's beauty and wanted to see him, so they said these words in order to get a look at him." This is when,

﴿أَرْسَلَتْ إِلَيْهِنَّ﴾

﴿*she sent for them*﴾, invited them to her house,

﴿وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا﴾

﴿*and prepared a banquet for them.*﴾

Ibn 'Abbās, Sa'īd bin Jubayr, Mujāhid, Al-Ḥasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows [to recline on] and food that requires knives to cut, such as citron.[1] This is why Allāh said next,

﴿وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا﴾

﴿*and she gave each one of them a knife*﴾, as a part of her plan of revenge for their plot to see Yūsuf,

﴿وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ﴾

﴿*and she said [to Yūsuf]: "Come out before them."*﴾, for she had asked him to stay somewhere else in the house,

﴿فَلَمَّا﴾

﴿*Then, when*﴾ he went out and,

﴿رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ﴾

﴿*they saw him, they exalted him*﴾

they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of *Tafsīr*.[2]

Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the 'Azīz asked them, "Would you like to see Yūsuf?" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting

[1] Aṭ-Ṭabari 16:71-72.

[2] Aṭ-Ṭabari 16:76-78.

their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed?

﴿وَقُلْنَ حَـٰشَ لِلَّهِ مَا هَـٰذَا بَشَرًا إِنْ هَـٰذَآ إِلَّا مَلَكٌ كَرِيمٌ﴾

﴾They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"﴿

They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yūsuf before, for he, peace be upon him, was given half of all beauty. An authentic *Ḥadīth* stated that the Messenger of Allāh ﷺ passed by Prophet Yūsuf, during the Night of *Isrā*[1] in the third heaven and commented,

«فَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ»

«He was given a half of all beauty.»[2]

Mujāhid and others said [they said]: "We seek refuge from Allāh,"

﴿مَا هَـٰذَا بَشَرًا﴾

﴾No man is this!﴿[3]

They said next,

﴿إِنْ هَـٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَٰلِكُنَّ الَّذِى لُمْتُنَّنِى فِيهِ﴾

﴾"This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me..."﴿

She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

﴿وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ﴾

﴾and I did seek to seduce him, but he refused﴿

[1] The overnight journey from Makkah to Jerusalem, then to heaven, then back to Makkah.

[2] Muslim 1:146.

[3] Aṭ-Ṭabari 16:84

to obey me. Some scholars said that when the women saw Yūsuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

﴿وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ﴾

﴾And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.﴿

This is when Prophet Yūsuf sought refuge with Allāh from their evil and wicked plots,

﴿قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ﴾

﴾He said: "O my Lord! Prison is dearer to me than that to which they invite me..."﴿ illegal sexual acts,

﴿وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ﴾

﴾Unless You turn away their plot from me, I will feel inclined towards them﴿

Yūsuf invoked Allāh: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

﴿أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ﴾

﴾"I will feel inclined towards them and be one of the ignorant." So his Lord answered his invocation﴿

Yūsuf, peace be upon him, was immune from error by Allāh's will, and He saved him from accepting the advances of the wife of the 'Azīz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yūsuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the 'Azīz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allāh and hoped to earn His reward.

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh

ﷺ said,

«سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا أَنْفَقَتْ يَمِينُهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ»

«Allāh will give shade to seven, on the Day when there will be no shade but His: A just ruler, a youth who has been brought up in the worship of Allāh, a man whose heart is attached to the Masjid, from the time he goes out of the Masjid until he gets back to it, two persons who love each other only for Allāh's sake and they meet and part in Allāh's cause only, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allāh, and a person who remembers Allāh in seclusion and his eyes are then flooded with tears."»[1]

﴿ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْءَايَٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ ﴿٣٥﴾﴾

﴾35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.﴿

Yūsuf is imprisoned without Justification

Allāh says, 'Then it occurred to them that it would be in their interest to imprison Yūsuf for a time, even after they were convinced of his innocence and saw the proofs of his truth, honesty and chastity.' It appears, and Allāh knows best, that they imprisoned him after the news of what happened spread. They wanted to pretend that Yūsuf was the one who tried to seduce the 'Azīz's wife and that they punished him with imprisonment. This is why when the Pharaoh asked Yūsuf to leave jail a long time afterwards, he refused to leave until his innocence was acertained and the allegation of his betrayal was refuted. When this was successfully achieved,

[1] *Fatḥ Al-Bārī* 2:168, Muslim 2:715.

Yūsuf left the prison with his honor intact, peace be upon him.

﴿وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ
أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِۦٓ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ٣٦﴾

﴿36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good."﴾

Two Jail Mates ask Yūsuf to interpret their Dreams

Qatādah said, "One of them was the king's distiller and the other was his baker."[1] Each of these two men had a dream and asked Yūsuf to interpret it for them.

﴿قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ
إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ هُمْ كَـٰفِرُونَ ٣٧ وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ
إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا
وَعَلَى ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ٣٨﴾

﴿37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter."﴾

﴿38. "And I have followed the religion of my fathers, - Ibrāhīm, Isḥāq and Ya'qūb and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind, but most men thank not.﴾

Yūsuf calls His Jail Mates to *Tawḥīd* even before He interprets Their Dreams

Yūsuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their

[1] Aṭ-Ṭabari 16:95.

dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

﴿لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ﴾

﴾*No food will come to you as your provision, but I will inform you of its interpretation*﴿

Mujāhid commented,

﴿لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ﴾

﴾*No food will come to you as your provision,*﴿ this day,

﴿إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا﴾

﴾*but I will inform you of its interpretation before it comes.*﴿

As-Suddi said similarly.[1] Yūsuf said that, this knowledge is from Allāh Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allāh's reward nor fear His punishment on the Day of Return,

﴿وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ﴾

﴾*And I have followed the religion of my fathers, - Ibrāhīm, Isḥāq and Ya'qūb*﴿

Yūsuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allāh's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allāh will guide, teaching him what he did not know beforehand. It is he whom Allāh will make an Imām who is imitated in the way of righteousness, and a caller to the path of goodness. Yūsuf said next,

﴿مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ﴾

﴾*and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind,*﴿

this *Tawḥīd* -Monotheism-, affirming that there is no deity

[1] Aṭ-Ṭabari 16:100.

وَاتَّبَعْتُ مِلَّةَ ءَابَآءِيٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ مَا كَانَ
لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَيْءٍ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى
ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ يَٰصَٰحِبَيِ
ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ
﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ
وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ
أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ يَٰصَٰحِبَيِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا
فَيَسْقِى رَبَّهُۥ خَمْرًا وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ
مِن رَّأْسِهِۦ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِى
ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ
ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ
﴿٤٢﴾ وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ
يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

worthy of worship except Allāh alone without partners,

﴿مِن فَضْلِ ٱللَّهِ عَلَيْنَا﴾

﴿*is from the grace of Allāh to us*﴾, He has revealed it to us and ordained it on us,

﴿وَعَلَى ٱلنَّاسِ﴾

﴿*and to mankind,*﴾, to whom He has sent us as callers to *Tawḥīd*,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ﴾

﴿*but most men thank not.*﴾ they do not admit Allāh's favor and blessing of sending the Messengers to them, but rather,

﴿بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ﴾

﴿*Have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction.*﴾ [14:28]

﴿يَٰصَٰحِبَيِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾﴾

﴿*39. "O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible?"*﴾

﴿*40. "You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allāh has sent down no authority. The command is for none but Allāh. He has commanded that you worship none but Him;*

that is the straight religion, but most men know not."﴿

Prophet Yūsuf went on calling his two prison companions to worship Allāh alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yūsuf said,

﴾ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ﴿

﴾Are many different lords (gods) better or Allāh, the One, the Irresistible?﴿

to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yūsuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

﴾مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ﴿

﴾for which Allāh has sent down no authority﴿

or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allāh alone, and He has commanded all of His servants to worship none but Him. He said,

﴾ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴿

﴾that is the straight religion,﴿

'this, *Tawḥīd* of Allāh and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allāh has ordained and for which He has revealed what He wills of proofs and evidences,'

﴾وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴿

﴾but most men know not.﴿, and this is why most of them are idolators,

﴾وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴿

﴾And most of mankind will not believe even if you eagerly desire it.﴿ [12:103]

When Yūsuf finished calling them, he started interpreting their

dreams for them,

﴿يَٰصَٰحِبَيِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾﴾

﴾41. *"O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."*﴿

The Interpretation of the Dreams

Yūsuf said,

﴿يَٰصَٰحِبَيِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا﴾

﴾*O two companions of the prison! As for one of you, he will pour out wine for his master to drink;*﴿

to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

﴿وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ﴾

﴾*and as for the other, he will be crucified and birds will eat from his head.*﴿

which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yūsuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath-Thawri said that 'Imarah bin Al-Qa'qā' narrated that Ibrāhīm said that 'Abdullāh bin Mas'ūd said, "When they said what they said to him, and he explained their dreams to them, they replied, 'We did not see anything at all.' This is when he said,

﴿قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ﴾

﴾*Thus is the case judged concerning which you both did inquire.*﴿"[1]

[1] Aṭ-Ṭabari 16:108.

The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allāh has the best knowledge. There is an honorable *Ḥadīth* that Imām Aḥmad collected from Mu'āwiyah bin Ḥaydah that the Prophet ﷺ said,

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ، فَإِذَا عُبِّرَتْ وَقَعَتْ»

«*The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.*»[1]

﴿وَقَالَ لِلَّذِى ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِى عِندَ رَبِّكَ فَأَنسَـٰهُ الشَّيْطَـٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾﴾

﴾*42. And he said to the one whom he knew to be saved: "Mention me to your king." But Shayṭān made him forget to mention it to his master. So [Yūsuf] stayed in prison a few (more) years.*﴿

Yūsuf asks the King's Distiller to mention Him to the King

Yūsuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said,

﴿اذْكُرْنِى عِندَ رَبِّكَ﴾

﴾*Mention me to your King.*﴿

asking him to mention his story to the king. That man forgot Yūsuf's request and did not mention his story to the king, a plot from the devil, so that Allāh's Prophet would not leave the prison. This is the correct meaning of,

﴿فَأَنسَـٰهُ الشَّيْطَـٰنُ ذِكْرَ رَبِّهِۦ﴾

﴾*But Shayṭān made him forget to mention it to his master.*﴿

that it refers to the man who was saved. As was said by Mujāhid, Muḥammad bin Isḥāq and several others.[2] As for, 'a few years', or, *Biḍa'* in Arabic, it means between three and nine,

[1] Aḥmad 4:10.

[2] Aṭ-Ṭabari 16:113.

according to Mujāhid and Qatādah.[1] Wahb bin Munabbih said, "Ayyūb suffered from the illness for seven years, Yūsuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."[2]

قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾
وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ
فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ
وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ
تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا
قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ
عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِى
بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ
ٱلنِّسْوَةِ ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾ قَالَ
مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ
مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ
ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾ ذَٰلِكَ
لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾

﴿وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ ۖ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾ وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾﴾

﴿43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables!

[1] Aṭ-Ṭabari 16:115.

[2] Aṭ-Ṭabari 16:114.

Explain to me my dream, if it be that you can interpret dreams."

﴾*44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."*﴿

﴾*45. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth."*﴿

﴾*46. (He said): "O Yūsuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."*﴿

﴾*47. [Yūsuf] said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat."*﴿

﴾*48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."*﴿

﴾*49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."*﴿

The Dream of the King of Egypt

The King of Egypt had a dream that Allāh the Exalted made a reason for Yūsuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

﴾أَضْغَٰثُ أَحْلَٰمٍ﴿

﴾*Mixed up false dreams*﴿, which you saw,

﴾وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ﴿

﴾*and we are not skilled in the interpretation of dreams.*﴿

They said, had your dream been a vision rather than a mixed up false dream, we would not have known its

interpretation. The man who was saved from the two, who were Yūsuf's companions in prison, remembered. *Shayṭān* plotted to make him forget the request of Yūsuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

﴿أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ﴾

﴿*I will tell you its interpretation,*﴾ he interpretation of this dream,

﴿فَأَرْسِلُونِ﴾

﴿*so send me forth.*﴾ to the prison, to Yūsuf, the man of truth. So they sent him, and he said to Yūsuf,

﴿يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا﴾

﴿*O Yūsuf, the man of truth! Explain to us..*﴾ and mentioned the king's dream to him.

Yūsuf's Interpretation of the King's Dream

This is when Yūsuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

﴿تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا﴾

﴿*For seven consecutive years, you shall sow as usual*﴾

'you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

﴿فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ﴾

﴿*and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.*﴾

He said, 'Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the

harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows.

During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yūsuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

﴿يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ﴾

﴿which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).﴾

He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾ قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾ ۞ وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٣﴾﴾

﴿50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf] said: "Return to your king and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"﴾

﴿51. (The king) said (to the women): "What was your affair when you did seek to seduce Yūsuf?" The women said: "Allāh forbid! No evil know we against him!" The wife of the 'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."﴾

﴿52. [Then Yūsuf said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence." And, verily, Allāh guides not the plot of the betrayers.﴾

﴿53. "And I free not myself (from the blame). Verily, the self is

inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."﴾

The King investigates what happened between the Wife of the 'Azīz, the Women in the City, and Yūsuf

Allāh narrates to us that when the king was conveyed the interpretation of his dream, he liked Yūsuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yūsuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

﴿ٱئْتُونِى بِهِۦ﴾

﴿*Bring him to me.*﴾

'Release him from prison and bring him to me.' When the king's emissary came to Yūsuf and conveyed the news of his imminent release, Yūsuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the 'Azīz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

﴿ٱرْجِعْ إِلَىٰ رَبِّكَ﴾

﴿*Return to your lord (i.e. king...*﴾

The Sunnah of our Prophet ﷺ praised Prophet Yūsuf and asserted his virtues, honor, elevated rank and patience, may Allāh's peace and blessings be on him. The *Musnad* and the Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ»

«*We are more liable to be in doubt than Ibrāhīm when he said,*»

﴿رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ﴾

﴿*My Lord! Show me how You give life to the dead...*﴾

«وَيَرْحَمُ اللهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ

يُوسُفُ لَأَجَبْتُ الدَّاعِيَ»

«*And may Allāh send His mercy on Lūṭ! He wished to have powerful support! If I were to stay in prison for such a long time as Yūsuf did, I would have accepted the offer.*»[1]

In another narration collected by Aḥmad from Abu Hurayrah, the Prophet ﷺ said about Yūsuf's statement,

﴿فَسْئَلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّتِى قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ﴾

﴿*"...and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"*﴾

«لَوْ كُنْتُ أَنَا، لَأَسْرَعْتُ الْإِجَابَةَ وَمَا ابْتَغَيْتُ الْعُذْرَ»

«*If it was me, I would have accepted the offer rather than await my exoneration first.*»[2]

Allāh said (that the king asked),

﴿قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ﴾

﴿*He said, "What was your affair when you did seek to seduce Yūsuf?"*﴾

The king gathered those women who cut their hands, while being hosted at the house of the wife of the 'Azīz. He asked them all, even though he was directing his speech at the wife of his minister, the 'Azīz in particular. He asked the women who cut their hands,

﴿مَا خَطْبُكُنَّ﴾

﴿*What was your affair...*﴾, what was your story with regards to,

﴿إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ﴾

﴿*when you did seek to seduce Yūsuf?*﴾ on the day of the banquet?

﴿قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ﴾

﴿*The women said: "Allāh forbid! No evil know we against him!"*﴾

The women answered the king, 'Allāh forbid that Yūsuf be

[1] Aḥmad 2:326, *Fatḥ Al-Bāri* 8:216 Muslim 1:133.

[2] Aḥmad 2:346.

guilty of this, for by Allāh, we never knew him to do evil.' This is when,

﴿قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٔـٰنَ حَصْحَصَ ٱلْحَقُّ﴾

﴾*The wife of the 'Azīz said: "Now the truth has Ḥaṣḥaṣa..."*﴿

or the truth is manifest to all, according to Ibn 'Abbās, Mujāhid and others.[1] *Ḥaṣḥaṣa* also means, 'became clear and plain',

﴿أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّـٰدِقِينَ﴾

﴾*it was I who sought to seduce him, and he is surely of the truthful.*﴿

when he said,

﴿هِىَ رَٰوَدَتْنِى عَن نَّفْسِى﴾

﴾*It was she that sought to seduce me.*﴿

﴿ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ﴾

﴾*in order that he may know that I betrayed him not in (his) absence.*﴿

She said, 'I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

﴿وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ۝ وَمَآ أُبَرِّئُ نَفْسِىٓ﴾

﴾*And, verily, Allāh guides not the plot of the betrayers. And I free not myself (from the blame).*﴿

She said, 'I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

﴿ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ﴾

﴾*Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).*﴿

whom Allāh the Exalted wills to grant them immunity,

﴿إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ﴾

[1] Aṭ-Ṭabari 16:138.

﴾*Verily, my Lord is Oft-Forgiving, Most Merciful.*﴿

This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Māwardi mentioned this in his *Tafsīr*, in support of it, it was also preferred by Imām Abu Al-'Abbās Ibn Taymiyyah who wrote about it in detail in a separate work.

It was said Yūsuf peace be upon him is the one who said,

﴿ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ﴾

﴾*in order that he (the 'Azīz) may know that I betrayed him not*﴿ with his wife,

﴿بِٱلْغَيْبِ﴾

﴾*in (his) absence).*﴿ until the end of *Āyah* (53) He said, 'I sent back the emissary, so that the king would investigate my innocence and the 'Azīz be certain that,

﴿أَنِّى لَمْ أَخُنْهُ﴾

﴾*I betrayed him not*﴿, with his wife,

﴿بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ﴾

﴾*in (his) absence. And, verily, Allāh guides not the plot of the betrayers.*﴿'

This is the only explanation presented by Ibn Jarīr At-Ṭabari and Ibn Abi Ḥātim, but the first view is stronger and more obvious because it is a continuation of what the wife of the 'Azīz said in the presence of the king. Yūsuf was not present at all during this time, for he was released later on and brought to the king by his order.

﴿وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّى حَفِيظٌ عَلِيمٌ ﴿٥٥﴾﴾

﴾*54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."*﴿

﴾*55. [Yūsuf] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge."*﴿

Yūsuf's Rank with the King of Egypt

Allāh states that when he became aware of Yūsuf's innocence and his innocense of what he was accused of, the king said,

﴿ٱئْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى﴾

﴿*Bring him to me that I may attach him to my person.*﴾, 'that I may make him among my close aids and associates,'

﴿فَلَمَّا كَلَّمَهُۥ﴾

﴿*Then, when he spoke to him*﴾, when the king spoke to Yūsuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

﴿إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ﴾

﴿*Verily, this day, you are with us high in rank and fully trusted.*﴾

The king said to Yūsuf, 'You have assumed an exalted status with us and are indeed fully trusted.' Yūsuf, peace be upon him said,

﴿ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ إِنِّى حَفِيظٌ عَلِيمٌ﴾

﴿*Set me over the storehouses of the land; I will indeed guard them with full knowledge.*﴾

Yūsuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

﴿حَفِيظٌ﴾

﴿*Ḥafīẓ*﴾, an honest guard,

﴿عَلِيمٌ﴾

﴿*'Alīm*﴾, having knowledge and wisdom about the job he is to be entrusted with. Prophet Yūsuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yūsuf's offer, for he was eager to draw Yūsuf close to him and to honor him. So

Allāh said,

﴿وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلَا
نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ۝٥٦ وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ۝٥٧﴾

﴾56. Thus did We give full authority to Yūsuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴿

﴾57. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.﴿

Yūsuf's Reign in Egypt

Allāh said next,

﴿وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ﴾

﴾Thus did We give full authority to Yūsuf in the land﴿, in Egypt,

﴿يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ﴾

﴾to take possession therein, when or where he likes.﴿

As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that this part of the *Āyah* means, "To do whatever he wants therein."[1] Ibn Jarīr at Ṭabari said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery."[2] Allāh said next,

﴿نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ﴾

﴾We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴿

Allāh says here, We did not let the patience of Yūsuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the 'Azīz, to be lost. Instead, Allāh the Exalted and Most Honored rewarded him with His aid and victory,

﴿وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ۝٥٦ وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ۝٥٧﴾

[1] Aṭ-Ṭabari 16:151-152.

[2] Aṭ-Ṭabari 16:151.

﴿ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ
رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ٥٣ وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ
لِنَفۡسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلۡيَوۡمَ لَدَيۡنَا مَكِينٌ أَمِينٞ ٥٤ قَالَ
ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ ٥٥ وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ يَتَبَوَّأُ مِنۡهَا حَيۡثُ يَشَآءُۚ نُصِيبُ
بِرَحۡمَتِنَا مَن نَّشَآءُۖ وَلَا نُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ٥٦ وَلَأَجۡرُ
ٱلۡأٓخِرَةِ خَيۡرٞ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٥٧ وَجَآءَ إِخۡوَةُ
يُوسُفَ فَدَخَلُواْ عَلَيۡهِ فَعَرَفَهُمۡ وَهُمۡ لَهُۥ مُنكِرُونَ ٥٨ وَلَمَّا
جَهَّزَهُم بِجَهَازِهِمۡ قَالَ ٱئۡتُونِي بِأَخٖ لَّكُم مِّنۡ أَبِيكُمۡۚ أَلَا تَرَوۡنَ
أَنِّيٓ أُوفِي ٱلۡكَيۡلَ وَأَنَا۠ خَيۡرُ ٱلۡمُنزِلِينَ ٥٩ فَإِن لَّمۡ تَأۡتُونِي بِهِۦ فَلَا
كَيۡلَ لَكُمۡ عِندِي وَلَا تَقۡرَبُونِ ٦٠ قَالُواْ سَنُرَٰوِدُ عَنۡهُ أَبَاهُ
وَإِنَّا لَفَٰعِلُونَ ٦١ وَقَالَ لِفِتۡيَٰنِهِ ٱجۡعَلُواْ بِضَٰعَتَهُمۡ فِي رِحَالِهِمۡ
لَعَلَّهُمۡ يَعۡرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمۡ لَعَلَّهُمۡ يَرۡجِعُونَ
٦٢ فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمۡ قَالُواْ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلۡكَيۡلُ
فَأَرۡسِلۡ مَعَنَآ أَخَانَا نَكۡتَلۡ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٦٣

﴾*And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.*﴿

Allāh states that what He has prepared for His Prophet Yūsuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allāh said about His Prophet Sulaymān (Solomon), peace be upon him,

﴿هَٰذَا عَطَآؤُنَا فَٱمۡنُنۡ أَوۡ أَمۡسِكۡ بِغَيۡرِ حِسَابٖ ٣٩ وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ مَـَٔابٖ ٤٠﴾

﴾*"This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise).*﴿ [38:39-40]

Yūsuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walīd, king of Egypt at the time, instead of the 'Azīz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islām at the hands of Yūsuf, peace be upon him, according to Mujāhid.

﴿وَجَآءَ إِخۡوَةُ يُوسُفَ فَدَخَلُواْ عَلَيۡهِ فَعَرَفَهُمۡ وَهُمۡ لَهُۥ مُنكِرُونَ ٥٨ وَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ
قَالَ ٱئۡتُونِي بِأَخٖ لَّكُم مِّنۡ أَبِيكُمۡۚ أَلَا تَرَوۡنَ أَنِّيٓ أُوفِي ٱلۡكَيۡلَ وَأَنَا۠ خَيۡرُ ٱلۡمُنزِلِينَ ٥٩ فَإِن لَّمۡ تَأۡتُونِي
بِهِۦ فَلَا كَيۡلَ لَكُمۡ عِندِي وَلَا تَقۡرَبُونِ ٦٠ قَالُواْ سَنُرَٰوِدُ عَنۡهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ٦١ وَقَالَ لِفِتۡيَٰنِهِ
ٱجۡعَلُواْ بِضَٰعَتَهُمۡ فِي رِحَالِهِمۡ لَعَلَّهُمۡ يَعۡرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمۡ لَعَلَّهُمۡ يَرۡجِعُونَ ٦٢﴾

﴾58. And Yūsuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.﴿

﴾59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts?"﴿

﴾60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."﴿

﴾61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."﴿

﴾62. And [Yūsuf] told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.﴿

Yūsuf's Brothers travel to Egypt

As-Suddi, Muḥammad bin Isḥāq and several others said that the reason why Yūsuf's brothers went to Egypt, is that after Yūsuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana'ān (Canaan), where Prophet Ya'qūb, peace be upon him, and his children resided. Prophet Yūsuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yūsuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yūsuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yūsuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yūsuf was a mercy from Allāh sent to the people of Egypt.

Yūsuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the 'Azīz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya'qūb

peace be upon him kept his son and Yūsuf's brother Binyāmin with him. Binyāmin was the dearest of his sons to him after Yūsuf.

When Prophet Yūsuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yūsuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yūsuf started talking to his brothers and asked them, "What brought you to my land?" They said, "O, 'Azīz, we came to buy provisions." He asked them, "You might be spies." They said, "Allāh forbids." He asked them, "Where are you from?" They said, "From the area of Kana'ān, and our father is Allāh's Prophet Ya'qūb." He asked them, "Does he have other children besides you?" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother [who died]." Yūsuf ordered that his brothers be honored and allowed to remain,

﴿وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ﴾

﴾And when he furnished them with their provisions,﴿

according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

﴿أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ﴾

﴾See you not that I give full measure, and that I am the best of the hosts?﴿

encouraging them to return to him. He then threatened them,

﴿فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي﴾

﴾But if you bring him not to me, there shall be no measure (of corn) for you with me.﴿

He threatened them that if the next time they come without Binyāmin with them, they will not be allowed to buy the food that they need,

﴿وَلَا تَقْرَبُونِ ۝٦٠ قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ۝٦١﴾

﴾*"...nor shall you come near me." They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."*﴿

They said, 'We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.' Allāh said,

﴿وَقَالَ لِفِتْيَٰنِهِ﴾

﴾*And [Yūsuf] told his servants*﴿, or his slaves,

﴿اجْعَلُوا بِضَٰعَتَهُمْ﴾

﴾*to put their money*﴿, or the merchandise they brought with them to exchange for food,

﴿فِي رِحَالِهِمْ﴾

﴾*into their bags,*﴿, while they were unaware,

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴾*in order that they might come again.*﴿ It was said that Yūsuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

﴿فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَٰأَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَٰفِظُونَ ۝٦٣ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ الرَّٰحِمِينَ ۝٦٤﴾

﴾*63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him."*﴿

﴾*64. He said: "Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy."*﴿

Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmin with Them to Egypt

Allāh says that when they went back to their father,

﴿قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ﴾

﴾they said: "O our father! No more measure of grain shall we get..."﴿

'after this time, unless you send our brother Binyāmin with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this *Āyah* in a way that means, 'and he shall get his ration.' They said,

﴿وَإِنَّا لَهُۥ لَحَٰفِظُونَ﴾

﴾and truly, we will guard him.﴿, 'do not fear for his safety, for he will be returned back to you.' This is what they said to Ya'qūb about their brother Yūsuf,

﴿أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿١٢﴾﴾

﴾"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."﴿ [12:12]

This is why Prophet Ya'qūb said to them,

﴿هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ﴾

﴾Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime?﴿

He asked them, 'Will you do to him except what you did to his brother Yūsuf before, when you took him away from me and separated me from him?'

﴿فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾﴾

﴾But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.﴿

Ya'qūb said, 'Allāh has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allāh to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن
قَبْلُ فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا۟
مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا۟ يَٰٓأَبَانَا
مَا نَبْغِى هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ
أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ
أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ
أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ
﴿٦٦﴾ وَقَالَ يَٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ
مُّتَفَرِّقَةٍ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِنِ ٱلْحُكْمُ إِلَّا
لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا
دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم
مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا وَإِنَّهُۥ
لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
﴿٦٨﴾ وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ قَالَ
إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾

﴿وَلَمَّا فَتَحُواْ مَتَـعَهُمْ وَجَدُواْ بِضَـعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُواْ يَـأَبَانَا مَا نَبْغِى هَـذِهِ بِضَـعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ - قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقاً مِّنَ اللَّهِ لَتَأْتُنَّنِى بِهِ إِلاَّ أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴾

﴿65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."﴾

﴿66. He [Ya'qūb] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."﴾

They find Their Money returned to Their Bags

Allāh says, when Yūsuf's brothers opened their bags, they found their merchandise inside them, for Yūsuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,

﴿قَالُواْ يَـأَبَانَا مَا نَبْغِى﴾

﴾*They said: "O our father! What (more) can we desire?..."*﴿, what more can we ask for,

﴿هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتۡ إِلَيۡنَا﴾

﴾*This, our money has been returned to us;*﴿

Qatādah commented (that they said), "What more can we ask for, our merchandise was returned to us and the 'Azīz has given us the sufficient load we wanted?"[1] They said next,

﴿وَنَمِيرُ أَهۡلَنَا﴾

﴾*so we shall get (more) food for our family,*﴿, 'if you send our brother with us the next time we go to buy food for our family,'

﴿وَنَحۡفَظُ أَخَانَا وَنَزۡدَادُ كَيۡلَ بَعِيرٍ﴾

﴾*and we shall guard our brother and add one more measure of a camel's load.*﴿

since Yūsuf, peace be upon him, gave each man a camel's load of corn.

﴿ذَٰلِكَ كَيۡلٌ يَسِيرٌ﴾

﴾*This quantity is easy (for the king to give).*﴿

They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

﴿قَالَ لَنۡ أُرۡسِلَهُۥ مَعَكُمۡ حَتَّىٰ تُؤۡتُونِ مَوۡثِقًا مِّنَ ٱللَّهِ﴾

﴾*He [Ya'qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name..."*﴿, until you swear by Allāh with the strongest oath,

﴿لَتَأۡتُنَّنِي بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمۡ﴾

﴾*that you will bring him back to me unless you are yourselves surrounded (by enemies)*﴿, unless you were all overwhelmed and were unable to rescue him,

﴿فَلَمَّآ ءَاتَوۡهُ مَوۡثِقَهُمۡ﴾

﴾*And when they had sworn their solemn oath*﴿, he affirmed it further, saying,

[1] Aṭ-Ṭabari 16:162.

﴿ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ﴾

﴾*Allāh is the Witness to what we have said.*﴿

Ibn Isḥāq commented, "Ya'qūb did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyāmin with them."[1]

﴿وَقَالَ يَـٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ۝٦٧ وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَـٰهُ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ۝٦٨﴾

﴾*67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him."*﴿

﴾*68. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.*﴿

Ya'qūb orders His Children to enter Egypt from Different Gates

Allāh says that Ya'qūb, peace be upon him, ordered his children, when he sent Binyāmin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn 'Abbās, Muḥammad bin Ka'b, Mujāhid, Aḍ-Ḍaḥḥāk Qatādah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allāh's decree, and brings down the mighty warrior-rider from his horse. He next said,

﴿وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ﴾

﴾*and I cannot avail you against Allāh at all.*﴿

[1] Aṭ-Ṭabari 16:164.

this precaution will not resist Allāh's decision and appointed decree. Verily, whatever Allāh wills, cannot be resisted or stopped,

﴿إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا﴾

﴿*"Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him." And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged.*﴾, as a precaution against the evil eye,

﴿وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ﴾

﴿*And verily, he was endowed with knowledge because We had taught him,*﴾

he had knowledge that he implemented, according to Qatādah and Ath-Thawri.[1] Ibn Jarīr said that this part of the *Āyah* means, he has knowledge that We taught him,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴿*but most men know not.*﴾[2]

﴿وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾﴾

﴿*69. And when they went in before Yūsuf, he took his brother (Binyāmin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."*﴾

Yūsuf comforts Binyāmin

Allāh states that when Yūsuf's brothers went in before him along with his full brother Binyāmin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him,

[1] Aṭ-Ṭabari 16:168.

[2] Ibid.

﴿لَا تَبْتَئِسْ﴾

'﴿*grieve not*﴾ nor feel sad for what they did to me.' He ordered Binyāmin to hide the news from them and to refrain from telling them that the 'Azīz is his brother Yūsuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

﴿فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾﴾

﴿*70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"*﴾

﴿*71. They, turning towards them, said: "What is it that you have lost?"*﴾

﴿*72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."*﴾

Yūsuf had His Golden Bowl placed in Binyāmin's Bag; a Plot to keep Him in Egypt

After Yūsuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyāmin's bag), according to the majority of scholars. Some scholars said that the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from,[1] and later, measured food grains with it since food became scarce in that time, according to Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and 'Abdur-Raḥmān bin Zayd.[2] Shu'bah said that Abu Bishr narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said that the king's bowl was made from silver and he used it to drink with.[3] Yūsuf had the bowl placed in Binyāmin's bag while they were unaware, and then had someone herald,

﴿أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ﴾

[1] Aṭ-Ṭabari 16:172.

[2] Aṭ-Ṭabari 16:173.

[3] Aṭ-Ṭabari 16:176.

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ
أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَـٰرِقُونَ ٧٠ قَالُوا۟ وَأَقْبَلُوا۟
عَلَيْهِم مَّاذَا تَفْقِدُونَ ٧١ قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ
وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ٧٢ قَالُوا۟ تَٱللَّهِ
لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَـٰرِقِينَ
٧٣ قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَـٰذِبِينَ ٧٤ قَالُوا۟ جَزَٰٓؤُهُۥ
مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّـٰلِمِينَ
٧٥ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن
وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَـٰتٍ مَّن نَّشَآءُ ۗ
وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ ٧٦ ۞ قَالُوٓا۟ إِن يَسْرِقْ
فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ
وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا
تَصِفُونَ ٧٧ قَالُوا۟ يَـٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ٧٨

﴾O you (in) the caravan! Surely, you are thieves!﴿ They looked at the man who was heralding this statement and asked him,

﴾مَّاذَا تَفْقِدُونَ ٧١ قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ﴿

﴾"What is it that you have lost?" They said: "We have lost the bowl of the king..."﴿, which he used to measure food grains,

﴾وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ﴿

﴾and for him who produces it is a camel load;﴿, as a reward,

﴾وَأَنَا۠ بِهِۦ زَعِيمٌ﴿

﴾and I will be bound by it.﴿, as assurance of delivery of the reward.

﴾قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَـٰرِقِينَ ٧٣ قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ
إِن كُنتُمْ كَـٰذِبِينَ ٧٤ قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى
ٱلظَّـٰلِمِينَ ٧٥ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا
لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَـٰتٍ مَّن نَّشَآءُ ۗ
وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ ٧٦﴿

﴾73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"﴿

﴾74. They said: "What then shall be the penalty of him, if you are (proved to be) liars."﴿

﴾75. They [Yūsuf's brothers] said: "His penalty should be that

he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!"﴾

﴿*76. So he [Yūsuf] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf. He could not take his brother by the law of the king (as a slave), except that Allāh willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).*﴾

After Yūsuf's servants accused his brothers of theft, they said,

﴿تَاللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَـٰرِقِينَ﴾

﴿*By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!*﴾

'Ever since you knew us, you, due to our good conduct, became certain that,

﴿مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَـٰرِقِينَ﴾

﴿*we came not to make mischief in the land, and we are no thieves!*﴾

They said, 'Theft is not in our character, as you came to know.' Yūsuf's men said,

﴿فَمَا جَزَٰٓؤُهُۥٓ﴾

'﴿*What then shall be the penalty of him*﴾, in reference to the thief, if it came out that he is one of you,'

﴿إِن كُنتُمْ كَـٰذِبِينَ﴾

﴿*if you are (proved to be) liars?*﴾ They asked them, 'What should be the thief's punishment if he is one of you?'

﴿قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّـٰلِمِينَ ﴿٧٥﴾﴾

﴿*They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!"*﴾

This was the law of Prophet Ibrāhīm, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yūsuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

﴿ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ﴾

﴾*Then he brought it out of his brother's bag.*﴿

Therefore, Yūsuf took Binyāmin as a slave according to their judgement and the law which they believed in. So Allāh said;

﴾كَذَٰلِكَ كِدْنَا لِيُوسُفَ﴿

﴾*Thus did We plan for Yūsuf.*﴿ and this is a good plot that Allāh likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all.

Allāh said next,

﴾مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ ٱلْمَلِكِ﴿

﴾*He could not take his brother by the law of the king,*﴿

as a captive, for this was not the law of king of Egypt, according to Aḍ-Ḍaḥḥāk and several other scholars.[1] Allāh only allowed Yūsuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allāh praised him when He said,

﴾نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ﴿

﴾*We raise to degrees whom We will,*﴿ just as He said in another *Āyah*,

﴾يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ﴿

﴾*Allāh will exalt in degree those of you who believe.*﴿ [58:11] Allāh said next,

﴾وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ﴿

﴾*but over all those endowed with knowledge is the All-Knowing.*﴿

Al-Ḥasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allāh the Exalted and Most Honored.[2] In addition, 'Abdur-Razzāq recorded that Sa'īd bin Jubayr said, "We were with Ibn 'Abbās when he narrated an amazing *Ḥadīth*. A man in the audience said, 'All praise is to Allāh! There is an all-knowing above every person endowed with knowledge.' Ibn 'Abbās responded, 'Worse it is that which you said! Allāh is the All-

[1] Aṭ-Ṭabari 16:188.

[2] Aṭ-Ṭabari 16:193.

Knowing and His knowledge is above the knowledge of every knowledgeable person.'[1] Simāk narrated that 'Ikrimah said that Ibn 'Abbās said about Allāh's statement,

﴿وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ﴾

﴿but over all those endowed with knowledge is the All-Knowing (Allāh).﴾

"This person has more knowledge than that person, and Allāh is above all knowledgeable persons."[2] Similar was narrated from 'Ikrimah.[3] Qatādah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allāh. Verily, knowledge started from Allāh, and from Him the scholars learn, and to Him all knowledge returns." 'Abdullāh bin Mas'ūd read the *Āyah* this way,

(وَفَوْقَ كُلِّ عَالِمٍ عَلِيمٌ)

"And above every scholar, is the All-Knower (Allāh)."[4]

﴿قَالُوٓا۟ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾﴾

﴿77. They [Yūsuf's brothers] said: "If he steals, there was a brother of his [Yūsuf] who did steal before (him)." But these things did Yūsuf keep in himself, revealing not the secrets to them. He said (within himself): "You are in an evil situation, and Allāh is the Best Knower of that which you describe!"﴾

Yūsuf's Brothers accuse Him of Theft!

After Yūsuf's brothers saw that the king's bowl was taken out of Binyāmīn's bag, they said,

﴿إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ﴾

﴿If he steals, there was a brother of his who did steal before.﴾

They tried to show themselves as innocent from being like Binyāmīn, saying that he did just like a brother of his did

[1] 'Abdur-Razzāq 2:327.

[2] Aṭ-Ṭabari 16:192.

[3] Ibid.

[4] Aṭ-Ṭabari 16:193.

beforehand, meaning Yūsuf, peace be upon him! Allāh said,

﴿فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ﴾

﴾*But these things did Yūsuf keep in himself*﴿, meaning the statement that he said afterwards,

﴿أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

﴾*You are in an evil situation, and Allāh is the Best Knower of that which you describe!*﴿

Yūsuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ﴾

﴾*But these things did Yūsuf keep in himself*﴿, "He kept in himself [his statement next],

﴿أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

﴾*You are in an evil situation, and Allāh is the Best Knower of that which you describe!*﴿."

﴿قَالُوا۟ يَـٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾ قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَـٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَـٰلِمُونَ ﴿٧٩﴾﴾

﴾*78. They said: "O 'Azīz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good."*﴿

﴾*79. He said: "Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers."*﴿

Yūsuf's Brothers offer taking One of Them instead of Binyāmīn as a Slave, Yūsuf rejects the Offer

When it was decided that Benyāmin was to be taken and kept with Yūsuf according to the law they adhered by, Yūsuf's brothers started requesting clemency and raising compassion in his heart for them,

﴿قَالُوا۟ يَـٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا﴾

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ
إِذًا لَّظَٰلِمُونَ ﴿٧٩﴾ فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم
مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ فَلَنْ أَبْرَحَ
ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ
﴿٨٠﴾ ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ
وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ
﴿٨١﴾ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا
وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا
فَصَبْرٌ جَمِيلٌ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا إِنَّهُۥ هُوَ
ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ
يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾
قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا
أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى
وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

﴾They said, "O 'Azīz! Verily, he has an old father..."﴿ who loves him very much and is comforted by his presence from the son that he lost,

﴾فَخُذْ أَحَدَنَا مَكَانَهُۥٓ﴿

﴾so take one of us in his place.﴿, instead of Binyāmīn to remain with you,

﴾إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ﴿

﴾Indeed we think that you are one of the doers of good.﴿, the good doers, just, and accepting fairness,

﴾قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ﴿

﴾He said: "Allāh forbid, that we should take anyone but him with whom we found our property..."﴿, 'according to the judgement that you gave for his punishment,

﴾إِنَّآ إِذًا لَّظَٰلِمُونَ﴿

﴾Indeed, we should be wrongdoers.﴿, if we take an innocent man instead of the guilty man.'

﴾فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم
مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ
ٱللَّهُ لِى وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾ ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا
شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا
وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾﴿

﴾80. So, when they despaired of him, they consulted in private. The eldest among them said: "Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yūsuf? Therefore I will not leave this land until my father permits me, or Allāh decides my case and He is the Best of the judges.﴿

﴾81. "Return to your father and say, 'O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!﴿

﴾82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."﴿

Yūsuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them

Allāh narrates to us that Yūsuf's brothers were desperate because they could not secure the release of their brother Binyāmīn, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

﴿خَلَصُوا﴾

﴾in private﴿, away from people's eyes,

﴿نَجِيًّا﴾

﴾they consulted﴿, among themselves,

﴿قَالَ كَبِيرُهُمْ﴾

﴾The eldest among them said﴿, and his name, as we mentioned, was Rūbīl, or Yahudhā. He was the one among them who recommended throwing Yūsuf into a well, rather than killing him. So Rūbīl said to them,

﴿أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ﴾

'*﴾Know you not that your father did take an oath from you in Allāh's Name,﴿*

that you will return Binyāmīn to him? However, you were not able to fulfill this promise and, before you caused Yūsuf to be lost from his father,

﴿فَلَنْ أَبْرَحَ ٱلْأَرْضَ﴾

﴿*Therefore I will not leave this land*﴾, I will not leave Egypt,

﴿حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ﴾

﴿*until my father permits me,*﴾ allows me to go back to him while he is pleased with me,

﴿أَوْ يَحْكُمَ ٱللَّهُ لِى﴾

﴿*or Allāh decides my case*﴾ by using the sword, or, they says; by allowing me to secure the release of my brother,

﴿وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾

﴿*and He is the Best of the judges.*﴾,

He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyāmīn and as claim their innocence before him. Rūbīl said to them (to say to their father),

﴿وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ﴾

﴿*and we could not know the Unseen!*﴾

or, 'we did not know that your son had committed theft,' according to Qatādah and 'Ikrimah.[1] 'Abdur-Raḥmān bin Zayd bin Aslam said that it means, 'we did not know that Binyāmīn stole something that belonged to the king, we only stated the punishment of the thief,'

﴿وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا﴾

﴿*And ask (the people of) the town where we have been,*﴾, in reference to Egypt,[2] according to Qatādah,[3] or another town.

﴿وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا﴾

﴿*and the caravan in which we returned*﴾, 'about our truthfulness, honesty, protection and sincere guardianship,

﴿وَإِنَّا لَصَٰدِقُونَ﴾

[1] Aṭ-Ṭabari 16:211-212.

[2] Aṭ-Ṭabari 16:210.

[3] Aṭ-Ṭabari 16:212.

﴾*and indeed we are telling the truth.*﴿

in what we have told you, that Binyāmīn stole and was taken as a captive as compensation for his theft.'

﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾﴿

﴾*83. He [Ya'qūb] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."*﴿

﴾*84. And he turned away from them and said: "Alas, my grief for Yūsuf!" And he lost his sight because of the sorrow that he was suppressing.*﴿

﴾*85. They said: "By Allāh! You will never cease remembering Yūsuf until you become weak with old age, or until you be of the dead."*﴿

﴾*86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not."*﴿

Allāh's Prophet Ya'qūb receives the Grievous News

Allāh's Prophet Ya'qūb repeated to his children the same words he said to them when they brought false blood on Yūsuf' shirt,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾

﴾*Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).*﴿

Muḥammad bin Isḥāq said, "When they went back to Ya'qūb and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yūsuf. So he said,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾

﴾*Nay, but your own selves have beguiled you into something.*

So patience is most fitting (for me).﴾

Some said that since this new development came after what they did before [to Yūsuf], they were given the same judgement to this later incident that was given to them when they did what they did [to Yūsuf]. Therefore, Ya'qūb's statement here is befitting,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾

﴾*Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).*﴿

He then begged Allāh to bring back his three sons: Yūsuf, Binyāmīn and Rūbīl to him."[1] Rubil had remained in Egypt awaiting Allāh's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya'qūb said,

﴿عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ﴾

﴾*May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing,*﴿, in my distress,

﴿الْحَكِيمُ﴾

﴾*the All-Wise*﴿, in His decisions and the decree and preordainment He appoints. Allāh said next,

﴿وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ﴾

﴾*And he turned away from them and said: "Alas, my grief for Yūsuf!"*﴿

He turned away from his children and remembered his old grief for Yūsuf,

﴿يَا أَسَفَىٰ عَلَىٰ يُوسُفَ﴾

﴾*Alas, my grief for Yūsuf!*﴿

The new grief, losing Binyāmīn and Rūbīl, renewed his old sadness that he kept to himself. 'Abdur-Razzāq narrated that Ath-Thawri said that Sufyān Al-'Uṣfuri said that Sa'īd bin Jubayr said, "Only this nation [the following of Prophet

[1] Aṭ-Ṭabari 16:214.

Muḥammad ﷺ] were given *Al-Istirja'*.[1] Have you not heard the statement of Ya'qūb, peace be upon him,

﴿يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ﴾

﴾*"Alas, my grief for Yūsuf !" And he lost his sight because of the sorrow that he was suppressing.*﴿?"[2]

Ya'qūb suppressed his sorrow and did not complain to a created being, according to Qatādah and other scholars.[3] Aḍ-Ḍaḥḥāk also commented, "Ya'qūb was aggrieved, sorrowful and sad."[4]

Ya'qūb's children felt pity for him and said, while feeling sorrow and compassion,

﴿تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ﴾

﴾*By Allāh! You will never cease remembering Yūsuf*﴿, 'you will keep remembering Yūsuf,

﴿حَتَّىٰ تَكُونَ حَرَضًا﴾

﴾*until you become weak with old age,*﴿, until your strength leaves you,'

﴿أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ﴾

﴾*or until you be of the dead.*﴿ They said, 'if you continue like this, we fear for you that you might die of grief,'

﴿قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ﴾

﴾*He said: "I only complain of my grief and sorrow to Allāh."*﴿ When they said these words to him, Ya'qūb said,

﴿إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ﴾

'﴾*I only complain of my grief and sorrow*﴿ for the afflictions that struck me,

﴿إِلَى ٱللَّهِ﴾

﴾*to Allāh,*﴿ alone,

---

[1] Saying: "To Allah we belong and to Him shall be our return."

[2] 'Abdur-Razzāq 2:227.

[3] Aṭ-Ṭabari 16:216.

[4] Aṭ-Ṭabari 16:218.

يَٰبَنِيَّ ٱذۡهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيۡـَٔسُواْ
مِن رَّوۡحِ ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ
(٨٧) فَلَمَّا دَخَلُواْ عَلَيۡهِ قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ مَسَّنَا وَأَهۡلَنَا ٱلضُّرُّ
وَجِئۡنَا بِبِضَٰعَةٖ مُّزۡجَىٰةٖ فَأَوۡفِ لَنَا ٱلۡكَيۡلَ وَتَصَدَّقۡ عَلَيۡنَآۖ
إِنَّ ٱللَّهَ يَجۡزِي ٱلۡمُتَصَدِّقِينَ (٨٨) قَالَ هَلۡ عَلِمۡتُم مَّا فَعَلۡتُم
بِيُوسُفَ وَأَخِيهِ إِذۡ أَنتُمۡ جَٰهِلُونَ (٨٩) قَالُوٓاْ أَءِنَّكَ
لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِيۖ قَدۡ مَنَّ ٱللَّهُ
عَلَيۡنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ
ٱلۡمُحۡسِنِينَ (٩٠) قَالُواْ تَٱللَّهِ لَقَدۡ ءَاثَرَكَ ٱللَّهُ عَلَيۡنَا
وَإِن كُنَّا لَخَٰطِـِٔينَ (٩١) قَالَ لَا تَثۡرِيبَ عَلَيۡكُمُ
ٱلۡيَوۡمَۖ يَغۡفِرُ ٱللَّهُ لَكُمۡۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ (٩٢)
ٱذۡهَبُواْ بِقَمِيصِي هَٰذَا فَأَلۡقُوهُ عَلَىٰ وَجۡهِ أَبِي يَأۡتِ بَصِيرٗا
وَأۡتُونِي بِأَهۡلِكُمۡ أَجۡمَعِينَ (٩٣) وَلَمَّا فَصَلَتِ
ٱلۡعِيرُ قَالَ أَبُوهُمۡ إِنِّي لَأَجِدُ رِيحَ يُوسُفَۖ لَوۡلَآ أَن
تُفَنِّدُونِ (٩٤) قَالُواْ تَٱللَّهِ إِنَّكَ لَفِي ضَلَٰلِكَ ٱلۡقَدِيمِ (٩٥)

﴿وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ﴾

﴾and I know from Allāh that which you know not.﴿

I anticipate from Allāh each and every type of goodness.' Ibn 'Abbās commented on the meaning of,

﴿وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ﴾

﴾and I know from Allāh that which you know not.﴿

"The vision that Yūsuf saw is truthful and Allāh will certainly make it come true."[1]

﴿يَٰبَنِيَّ ٱذۡهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيۡـَٔسُواْ مِن رَّوۡحِ ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ (٨٧) فَلَمَّا دَخَلُواْ عَلَيۡهِ قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ مَسَّنَا وَأَهۡلَنَا ٱلضُّرُّ وَجِئۡنَا بِبِضَٰعَةٖ مُّزۡجَىٰةٖ فَأَوۡفِ لَنَا ٱلۡكَيۡلَ وَتَصَدَّقۡ عَلَيۡنَآۖ إِنَّ ٱللَّهَ يَجۡزِي ٱلۡمُتَصَدِّقِينَ (٨٨)﴾

﴾87. "O my sons! Go you and inquire about Yūsuf and his brother, and never give up hope of Allāh's mercy. Certainly no one despairs of Allāh's mercy, except the people who disbelieve."﴿

﴾88. Then, when they entered unto him, they said: "O 'Azīz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."﴿

[1] Aṭ-Ṭabari 16:227.

Ya'qūb orders His Children to inquire about Yūsuf and His Brother

Allāh states that Ya'qūb, peace be upon him, ordered his children to go back and inquire about the news of Yūsuf and his brother Binyāmīn, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allāh's mercy. He ordered them to never give up hope in Allāh, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allāh's mercy.

Yūsuf's Brothers stand before Him

Allāh said next,

﴿فَلَمَّا دَخَلُوا عَلَيْهِ﴾

﴿*Then, when they entered unto him*﴾, when they went back to Egypt and entered upon Yūsuf,

﴿قَالُوا يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ﴾

﴿*they said: "O Azīz! A hard time has hit us and our family..."*﴾, because of severe droughts and the scarcity of food,

﴿وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ﴾

﴿*and we have brought but poor capital,*﴾

means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujāhid, Al-Ḥasan and several others.[1]

Allāh said that they said next,

﴿فَأَوْفِ لَنَا ٱلْكَيْلَ﴾

﴿*so pay us full measure*﴾ meaning, 'in return for the little money we brought, give us the full measure that you gave us before.' Ibn Mas'ūd read this *Āyah* in a way that means, "So give the full load on our animals and be charitable with us."[2] Ibn Jurayj commented, "So be charitable to us by returning our brother to us."[3] And when Sufyan bin 'Uyaynah was asked if

[1] Aṭ-Ṭabari 16:238.

[2] Ibid.

[3] Aṭ-Ṭabari 16:243.

the *Ṣadaqah* (charity) was prohibited for any Prophet before our Prophet ﷺ, he said, "Have you not heard the *Āyah*,

﴿فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ إِنَّ اللَّهَ يَجْزِى الْمُتَصَدِّقِينَ﴾

﴾so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable.﴿?"

Ibn Jarīr At-Ṭabari[1] collected this statement.

﴿قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَـٰهِلُونَ ﴿٨٩﴾ قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَا۠ يُوسُفُ وَهَـٰذَآ أَخِى قَدْ مَنَّ اللَّهُ عَلَيْنَآ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا۟ تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَـٰطِـِٔينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّٰحِمِينَ ﴿٩٢﴾﴾

﴾89. He said: "Do you know what you did with Yūsuf and his brother, when you were ignorant?"﴿

﴾90. They said: "Are you indeed Yūsuf?" He said: "I am Yūsuf, and this is my brother. Allāh has indeed been gracious to us. He who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost."﴿

﴾91. They said: "By Allāh! Indeed Allāh has preferred you above us, and we certainly have been sinners."﴿

﴾92. He said: "No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!﴿

Yūsuf reveals His True Identity to His Brothers and forgives Them

Allāh says, when Yūsuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

﴿هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَـٰهِلُونَ﴾

[1] Aṭ-Ṭabari 16:242.

﴾*Do you know what you did with Yūsuf and his brother, when you were ignorant?*﴿ meaning, 'when you separated between Yūsuf and his brother,'

﴿إِذْ أَنتُمْ جَاهِلُونَ﴾

﴾*when you were ignorant?*﴿ He said, 'What made you do this is your ignorance of the tremendous sin you were about to commit.' It appears, and Allāh knows best, that Yūsuf revealed his identity to his brothers only then by Allāh's command, just as he hid his identity from them in the first two meetings, by Allāh's command. When the affliction became harder, Allāh sent His relief from that affliction, just as He said He does,

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٦﴾

> ﴾*Verily, along with every hardship is relief. Verily, along with every hardship is relief.*﴿[94:5-6]

This is when they said to Yūsuf,

﴿أَءِنَّكَ لَأَنتَ يُوسُفُ﴾

﴾*Are you indeed Yūsuf?*﴿, in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

﴿أَءِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَاْ يُوسُفُ وَهَـٰذَا أَخِى﴾

> ﴾*Are you indeed Yūsuf? He said: "I am Yūsuf, and this is my brother..."*﴿

Yūsuf said next,

﴿قَدْ مَنَّ اللَّهُ عَلَيْنَآ﴾

'﴾*Allāh has indeed been gracious to us.*﴿ by gathering us together after being separated all this time,'

﴿إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝٩٠ قَالُواْ تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ عَلَيْنَا﴾

> ﴾*"Verily, he who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost." They said: "By Allāh! Indeed Allāh has preferred you above us."*﴿

They affirmed Yūsuf's virtue above them, being blessed with

beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

﴿قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ﴾

﴿*He said: "No reproach on you this day."*﴾

He said to them, 'There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allāh for them for mercy,

﴿يَغْفِرُ ٱللَّهُ لَكُمْ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾

﴿*may Allāh forgive you, and He is the Most Merciful of those who show mercy!*﴾

﴿ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾
وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا۟ تَٱللَّهِ إِنَّكَ
لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾﴾

﴿*93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family."*﴾

﴿*94. And when the caravan departed, their father said: "I do indeed sense the smell of Yūsuf, if only you think me not senile)."*﴾

﴿*95. They said: "By Allāh! Certainly, you are in your old Ḍalāl (error)."*﴾

Ya'qūb finds the Scent of Yūsuf in his Shirt!

Yūsuf said, 'Take this shirt of mine,

﴿فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا﴾

﴿*and cast it over the face of my father, his vision will return*﴾,' because Ya'qūb had lost his sight from excessive crying,

﴿وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ﴾

﴿*and bring to me all your family.*﴾ all the children of Ya'qūb.

﴿وَلَمَّا فَصَلَتِ ٱلْعِيرُ﴾

﴿*And when the caravan departed*﴾ from Egypt,

﴿قَالَ أَبُوهُمْ﴾

﴾*their father said...*﴿, Ya'qūb, peace be upon him, said to the children who remained with him,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ﴾

'﴾*I do indeed feel the smell of Yūsuf, if only you think me not senile.*﴿, except that you might think me senile because of old age.' 'Abdur-Razzāq narrated that Ibn 'Abbās said, "When the caravan departed [from Egypt], a wind started blowing and brought the scent of Yūsuf's shirt to Ya'qūb. He said,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ﴾

﴾*I do indeed feel the smell of Yūsuf , if only you think me not senile.*﴿

He found his scent from a distance of eight days away!"[1] Similar was also reported through Sufyān Ath-Thawri and Shu'bah and others reported it from Abu Sinān.[2]

Ya'qūb said to them,

﴿لَوْلَا أَن تُفَنِّدُونِ﴾

﴾*if only you think me not senile.*﴿

Ibn 'Abbās, Mujāhid, 'Aṭā, Qatādah and Sa'īd bin Jubayr commented, "If only you think me not a fool!"[3] Mujāhid and Al-Ḥasan said that it means, "If only you think me not old."[4] Their answer to him was,

﴿إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ﴾

﴾*Certainly, you are in your old Ḍalāl.*﴿

meaning, 'in your old error,' according to Ibn 'Abbās.[5] Qatādah commented, "They meant that, 'because of your love for Yūsuf you will never forget him.' So they uttered a harsh word to their father that they should never have uttered to

[1] 'Abdur-Razzāq 2:329.

[2] Aṭ-Ṭabari 16:250.

[3] Aṭ-Ṭabari 16:253.

[4] Aṭ-Ṭabari 16:255.

[5] Aṭ-Ṭabari 16:257.

him, nor to a Prophet of Allāh."[1] Similar was said by As-Suddi and others.[2]

﴿فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ
مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟ يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ
لَكُمْ رَبِّىٓ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾﴾

﴾96. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, 'I know from Allāh that which you know not?'"﴿

﴾97. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners."﴿

﴾98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."﴿

Yahūdhā brings Yūsuf's Shirt and Good News

Ibn 'Abbās and Aḍ-Ḍaḥḥāk said;

﴿ٱلْبَشِيرُ﴾

﴾*good news*﴿ means information.

Mujāhid and As-Suddi said that the bearer of good news was Yahūdhā, son of Ya'qūb.[3] As-Suddi added, "He brought it (Yūsuf's shirt) because it was he who brought Yūsuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yūsuf's shirt and placing it on his father's face. His father's sight was restored to him."[4] Ya'qūb said to his children,

﴿أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

﴾*Did I not say to you, 'I know from Allāh that which you know not?'*﴿, that I know that Allāh will return Yūsuf to me and that,

﴿إِنِّى لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ﴾

[1] Aṭ-Ṭabari 16:257.

[2] Ibid.

[3] Aṭ-Ṭabari 16:258.

[4] Aṭ-Ṭabari 16:259.

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟
يَـٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَـٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ
أَسْتَغْفِرُ لَكُمْ رَبِّىٓ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾ فَلَمَّا
دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟
لَهُۥ سُجَّدًا وَقَالَ يَـٰٓأَبَتِ هَـٰذَا تَأْوِيلُ رُءْيَـٰىَ مِن قَبْلُ قَدْ جَعَلَهَا
رَبِّى حَقًّا وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم
مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ إِنَّ
رَبِّى لَطِيفٌ لِّمَا يَشَآءُ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾ ۞ رَبِّ
قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ فَاطِرَ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ تَوَفَّنِى
مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّـٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ
نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
﴿١٠٢﴾ وَمَا أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

﴾I do indeed feel the smell of Yūsuf, if only you think me not senile.﴿

Yūsuf's Brothers feel Sorry and Regretful

This is when Yūsuf's brothers said to their father, with humbleness,

﴾يَـٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَـٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾﴿

﴾"O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."﴿

and He forgives those who repent to Him. 'Abdullāh bin Mas'ūd, Ibrāhīm At-Taymi, 'Amr bin Qays, Ibn Jurayj and several others said that Prophet Ya'qūb delayed fulfilling their request until the latter part of the night.[1]

﴾فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا وَقَالَ يَـٰٓأَبَتِ هَـٰذَا تَأْوِيلُ رُءْيَـٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾﴿

﴾99. Then, when they came in before Yūsuf, he took his

[1] Aṭ-Ṭabari 16:262.

parents to himself and said: "Enter Egypt, if Allāh wills, in security."﴾

﴾100. And he raised his parents to the 'Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shayṭān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.﴾

Yūsuf welcomes His Parents; His Dream comes True

Allāh states that Ya'qūb went to Yūsuf in Egypt. Yūsuf had asked his brothers to bring all of their family, and they all departed their area and left Kana'ān to Egypt. When Yūsuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yūsuf to meet Allāh's Prophet Ya'qūb, peace be upon him. It is said that the king also went out with them to meet Ya'qūb. Yūsuf said to his family, after they entered unto him and he took them to himself,

﴿وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ﴾

﴾and said: "Enter Egypt, if Allāh wills, in security."﴾

He said to them, 'enter Egypt', meaning, 'reside in Egypt', and added, 'if Allāh wills, in security', in reference to the hardship and famine that they suffered.

Allāh said next,

﴿ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ﴾

﴾and he took his parents to himself﴾

As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that his parents were his father and maternal aunt,[1] as his mother had died long ago.[2] Muḥammad bin Isḥāq and Ibn

[1] Aṭ-Ṭabari 16:267.

[2] Aṭ-Ṭabari 16:269.

Jarīr At-Ṭabari said, "His father and mother were both alive." Ibn Jarīr added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'ān testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to.[1]

Allāh said next,

﴿وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ﴾

﴿And he raised his parents to Al-'Arsh﴾

he raised them to his bedstead where he sat, according to Ibn 'Abbās, Mujāhid and several others.[2] Allāh said,

﴿وَخَرُّوا لَهُۥ سُجَّدًا﴾

﴿and they fell down before him prostrate.﴾

Yūsuf's parents and brothers prostrated before him, and they were eleven men,

﴿وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ﴾

﴿And he said: "O my father! This is the Ta'wīl (interpretation) of my dream aforetime..."﴾, in reference to the dream that he narrated to his father before,

﴿إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

﴿I saw (in a dream) eleven stars...﴾

In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Ādam until the law of 'Īsā, peace be upon them, but was later prohibited in our law. Islām made prostration exclusively for Allāh Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatādah and other scholars.[3]

When Mu'ādh bin Jabal visited the Shām area,[4] he found them prostrating before their priests. When he returned (to Al-

[1] Aṭ-Ṭabari 16:267.

[2] Ibid.

[3] Aṭ-Ṭabari 16:269.

[4] Greater Syria, which now comprises Syria, Lebanon, Palestine and Jordan.

Madīnah), he prostrated before the Messenger of Allāh ﷺ, who asked him,

«مَا هَذَا يَا مُعَاذُ؟»

«*What is this, O, Mu'ādh?*» Mu'ādh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allāh, deserve more to be prostrated before." The Messenger ﷺ said,

«لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا لِعِظَمِ حَقِّهِ عَلَيْهَا»

«*If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.*»[1]

Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya'qūb and his wife and eleven sons) prostrated before Yūsuf, who said at that time,

﴿يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا﴾

﴾*O my father! This is the Ta'wīl of my dream aforetime! My Lord has made it come true!*﴿

using the word, *'Ta'wīl'*, to describe what became of the matter, later on. Allāh said in another *Āyah*,

﴿هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ يَوْمَ يَأْتِى تَأْوِيلُهُۥ﴾

﴾*Await they just for its Ta'wīl? On the Day the event is finally fulfilled...*﴿,

meaning, on the Day of Judgement what they were promised of good or evil will surely come to them.

Yūsuf said,

﴿قَدْ جَعَلَهَا رَبِّى حَقًّا﴾

﴾*My Lord has made it come true!*﴿

mentioning that Allāh blessed him by making his dream come true,

﴿وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ﴾

[1] Ibn Mājah 1:595.

﴾*He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life,*﴿

out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others.[1] He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yūsuf said next,

﴿مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ﴾

﴾*after Shayṭān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.*﴿

for when Allāh wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

﴿إِنَّهُۥ هُوَ ٱلْعَلِيمُ﴾

﴾*Truly, He! Only He is the All-Knowing.*﴿ what benefits His servants,

﴿ٱلْحَكِيمُ﴾

﴾*the All-Wise.*﴿ in His statements, actions, decrees, preordainment and what He chooses and wills.

﴿۞ رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾﴾

﴾*101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous."*﴿

Yūsuf begs Allāh to die as A Muslim

This is the invocation of Yūsuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allāh after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that

[1] Aṭ-Ṭabari 16:276.

as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Aḍ-Ḍaḥḥāk said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allāh's peace and blessings be on them all.[1] It is possible that Yūsuf, peace be upon him, said this supplication while dying. In the Two *Ṣaḥīḥs*, it is recorded that 'Ā'ishah, may Allāh be pleased with her, said that while dying, the Messenger of Allāh ﷺ was raising his finger and said - thrice,

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى» ثَلَاثًا

«O Allāh to Ar-Rafīq Al-A'lā [the uppermost, highest company in heaven].»[2]

It is also possible that long before he died, Yūsuf begged Allāh to die as a Muslim and be joined with the ranks of the righteous.

﴿ذَلِكَ مِنْ أَنبَآءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَا
أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ
لِّلْعَالَمِينَ ﴿١٠٤﴾﴾

﴾102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.﴿

﴾103. And most of mankind will not believe even if you desire it eagerly.﴿

﴾104. And no reward you ask of them for it; it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and Jinn).﴿

This Story is a Revelation from Allāh

Allāh narrated to Muḥammad, peace be upon him, the story of Yūsuf and his brothers and how Allāh raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allāh said, 'This and similar stories are part of

[1] Aṭ-Ṭabari 16:280.

[2] *Fatḥ Al-Bāri* 7:743.

the unseen incidents of the past, O Muḥammad,

﴿نُوحِيهِ إِلَيْكَ﴾

﴿*which We reveal to you.*﴾

and inform you of, O Muḥammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allāh said next,

﴿وَمَا كُنتَ لَدَيْهِمْ﴾

'﴿*You were not (present) with them*﴾, you did not witness their conference nor saw them,

﴿إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ﴾

﴿*when they arranged their plan together,*﴾ to throw Yūsuf into the well,

﴿وَهُمْ يَمْكُرُونَ﴾

﴿*and (while) they were plotting*﴾

against him. We taught you all this through Our Revelation which We sent down to you.' Allāh said in other *Āyāt*,

﴿وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ﴾

﴿*You were not with them, when they cast lots with their pens..*﴾ and,

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ﴾

﴿*And you were not on the western side, when We made clear to Musā the commandment...*﴾ [28:44] until,

﴿وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا﴾

﴿*And you were not at the side of the Ṭur when We did call.*﴾[28:46]

Allāh also said,

﴿وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا﴾

﴿*And you were not a dweller among the people of Madyan, reciting Our verses to them.*﴾ [28:45]

Allāh states that Muḥammad is His Messenger and that He has taught him the news of what occurred in the past, which

carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allāh said,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴾*And most of mankind will not believe even if you desire it eagerly.*﴿ Allāh said in similar *Āyāt*,

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ﴾

﴾*And if you obey most of those on the earth, they will mislead you far away from Allāh's path*﴿ [6:116], and,

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾﴾

﴾*Verily, in this is an Āyah, yet most of them are not believers.*﴿ [26:8]

Allāh said next,

﴿وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴾*And no reward you ask of them for it;*﴿

Allāh says, 'You, O Muḥammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allāh's Face and to deliver good and sincere advice to His creatures,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾

﴾*it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and Jinn)*﴿

with which they remember, receive guidance and save themselves in this life and the Hereafter.'

﴿وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾﴾

﴾*105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.*﴿

﴾*106. And most of them believe not in Allāh except that they*

attribute partners unto Him.﴾

﴿*107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?*﴾

People neglect to ponder the Signs before Them

Allāh states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allāh created brilliant stars and rotating heavenly objects and planets; all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allāh the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes.

Allāh said next,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴾

﴿*And most of them believe not in Allāh except that they attribute partners unto Him.*﴾

Ibn 'Abbās commented, "They have a part of faith, for when they are asked, 'Who created the heavens? Who created the earth? Who created the mountains?' They say, 'Allāh did.' Yet, they associate others with Him in worship."[1] Similar is said by Mujāhid, 'Aṭā, 'Ikrimah, Ash-Sha'bi, Qatādah, Aḍ-Ḍaḥḥāk and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] In the *Ṣaḥīḥ*, it is recorded that during the *Ḥajj* season, the idolators used to say in their *Talbiyah*: "Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!"[3] Allāh said in another *Āyah*,

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[1] Aṭ-Ṭabari 16:292.

[2] Ibid.

[3] Muslim 2:843.

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴾*Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed.*﴿ [31:13]

This indeed is the greatest type of *Shirk*, associating others with Allāh in worship. It is recorded in the Two *Ṣaḥīḥs* that 'Abdullāh bin Mas'ūd said, "I said, 'O Allāh's Messenger! What is the greatest sin?' He said,

«أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ»

«*That you call a rival to Allāh while He alone created you.*»"[1]

Al-Ḥasan Al-Baṣri commented on Allāh's statement,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ﴾

﴾*And most of them believe not in Allāh except that they attribute partners unto Him.*﴿

"This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this." Al-Ḥasan was referring to Allāh's statement,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَوٰةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

﴾*Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Aṣ-Ṣalah, they stand with laziness and to be seen of men, and they do not remember Allāh but little.*﴿ [4:142]

There is another type of hidden *Shirk* that most people are unaware of. Ḥammād bin Salamah narrated that 'Āṣim bin Abi An-Najūd said that 'Urwah said, "Ḥudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ﴾

﴾*And most of them believe not in Allāh except that they attribute partners unto Him.*﴿

In a *Ḥadīth*, from Ibn 'Umar collected by At-Tirmidhi who said

[1] *Fatḥ Al-Bāri* 8:350, Muslim 1:90.

it was *Hasan*, the Prophet ﷺ said,

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ أَشْرَكَ»

«*He who swears by other than Allāh, commits Shirk.*»[1]

Imām Aḥmad, Abu Dawud and other scholars of *Hadīth* narrated that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«*Verily, Ar-Ruqā, At-Tamā'im and At-Tiwalah are all acts of Shirk.*»[2]

In another narration collected by Aḥmad and Abu Dāwud, the Prophet ﷺ said,

«الطِّيَرَةُ شِرْكٌ وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللهَ يُذْهِبُهُ بِالتَّوَكُّلِ»

«*Verily, Aṭ-Ṭiyarah [omen] is Shirk; everyone might feel a glimpse of it, but Allāh dissipates it with Tawakkul.*»[3] "[4]

Allāh said next,

﴿أَفَأَمِنُوٓاْ أَن تَأْتِيَهُمْ غَـٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ﴾

﴾*Do they then feel secure from the coming against them of the covering veil of the torment of Allāh?*﴿

Allāh asks, 'Do these idolators who associate others with Allāh in the worship, feel secure from the coming of an encompassing torment from where they perceive not?' Allāh said in other *'Āyāt*,

﴿أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ۝٤٥ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ۝٤٦ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ

[1] *Tuḥfat Al-Aḥwadhi* 5:135.

[2] Aḥmad 1:381, Abu Dāwud 4:212, Ibn Mājah 2:1167. *Ar-Ruqā* is the act of reciting incantations, charm etc., the lawful type is done with Qur'ān. *At-Tamā'im* is the act of putting an amulet around the necks of children to save them from the effects of evil eye. *At-Tiwalah* is a kind of bewitchment done by those who claim they can cause a woman to be more loved by her husband or vice versa.

[3] Reliance on and trust in Him.

[4] Aḥmad 1:389, Abu Dāwud 4:230.

لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾﴾

﴾Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allāh's punishment)? Or that He may catch them with gradual wasting (of their wealth and health)? Truly, Your Lord is indeed full of kindness, Most Merciful.﴿ [16:45-47]

and,

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم
بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ
الْخَاسِرُونَ ﴿٩٩﴾﴾

﴾Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the people who are the losers.﴿ [7:97-99]

﴿قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿١٠٨﴾﴾

﴾108. Say "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the idolators."﴿

The Messenger's Way

Allāh orders His Messenger ﷺ to say to mankind and the *Jinns* that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allāh alone without partners. The Messenger ﷺ calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allāh's Messenger ﷺ called to with sure knowledge, certainty and evidence, whether logical or

religious evidence,

﴿وَسُبْحَٰنَ ٱللَّهِ﴾

﴿And Glorified and Exalted be Allāh.﴾

This part of the *Āyah* means, I glorify, honor, revere and praise Allāh from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allāh, glorified He is from all that they attribute to Him,

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا﴾

﴿The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾ [17:44]

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ أَفَلَا تَعْقِلُونَ ١٠٩﴾

﴿109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who have Taqwā. Do you not then understand?﴾

All of the Prophets are Humans and Men

Allāh states that He only sent Prophets and Messengers from among men and not from among women, as this *Āyah* clearly states. Allāh did not reveal religious and legislative laws to any woman from among the daughters of Ādam. This is the belief of *Ahlus-Sunnah wal-Jamā'ah*. Shaykh Abu Al-Ḥasan, 'Ali bin Ismā'il Al-Ash'ari mentioned that it is the view of *Ahlus-Sunnah wal-Jamā'ah*, that there were no female Prophets, but there were truthful believers from among women. Allāh mentions the most honorable of the truthful female believers, Maryam, the daughter of 'Imrān, when He said,

﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ كَانَا

﴿يَأْكُلَانِ ٱلطَّعَامَ﴾

﴾*The Messiah ['Isā], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Ṣiddiqah [truthful believer]. They both used to eat food.*﴿ [5:75]

Therefore, the best description Allāh gave her is *Ṣiddiqah*. Had she been a Prophet, Allāh would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'ān.

All Prophets were Humans not Angels

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا﴾

﴾*And We sent not before you (as Messengers) any but men*﴿

"They were not from among the residents of the heaven (angels), as you claimed."[1] This statement of Ibn 'Abbās is supported by Allāh's statements,

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ﴾

﴾*And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets*﴿, [25:20]

﴿وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ۝٨ ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ۝٩﴾

﴾*And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagants*﴿, [21:8-9]

and,

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ﴾

﴾*Say: "I am not a new thing among the Messengers."*﴿ [46:9]

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[1] *Ad-Durr Al-Manthūr* 4:595.

Allāh said next,

﴿مِّنْ أَهْلِ ٱلْقُرَىٰٓ﴾

﴾from among the people of townships﴿, meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

Drawing Lessons from the Incidents of the Past

Allāh said next,

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ﴾

﴾Have they not traveled in the land﴿, meaning, 'Have not these people who rejected you, O Muḥammad, traveled in the land,'

﴿فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴾and seen what was the end of those who were before them?﴿

that is, the earlier nations that rejected the Messengers, and how Allāh destroyed them. A similar end is awaiting all disbelievers. Allāh said in another *Āyah*,

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ﴾

﴾Have they not traveled through the land, and have they hearts wherewith to understand?﴿ [22:46]

When they hear this statement, they should realize that Allāh destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allāh said,

﴿وَلَدَارُ ٱلْـَٔاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟﴾

﴾And verily, the home of the Hereafter is the best for those who have Taqwā.﴿

Allāh says, 'Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.' Allāh said in another *Āyah*,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ ۝٥١ يَوْمَ لَا يَنفَعُ ٱلظَّـٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ۝٥٢﴾

﴾Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾
وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا
وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ
أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾ قُلْ هَٰذِهِۦ
سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى وَسُبْحَٰنَ
ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ أَفَلَمْ يَسِيرُوا۟ فِى
ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ
وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ حَتَّىٰٓ
إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ
نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ
﴿١١٠﴾ لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ مَا كَانَ
حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

will stand forth (i.e. Day of Resurrection). The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire).﴿ [40:51-52]

﴾حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١١٠﴾﴿

﴾110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are criminals.﴿

Allāh's Prophets are aided by Victory in Times of Distress and Need

Allāh states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allāh's aid. Allāh said in another *Āyah*,

﴾وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ﴿

﴾..and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?"﴿ [2:214]

As for saying of Allāh,

﴿كُذِبُوا﴾

﴾*they were denied*﴿ There are two recitations for it. One of them is with a *Shadda* (meaning: they were betrayed by their people). And this is the way 'Ā'ishah, may Allāh be pleased with her, recited it.

Al-Bukhāri said that 'Urwah bin Az-Zubayr narrated that he asked 'Aishah about the meaning of the following verse,

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ﴾

﴾*'Until when the Messengers give up hope...*﴿, Respite will be granted, is it denied or betrayed? 'A'ishah replied, "betrayed." 'Urwah said, "I said, 'They were sure that their people betrayed them, so why use the word 'thought'?' She said, 'Yes, they were sure that they betrayed them.' I said,

﴿وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

﴾*and they thought that they were denied (by Allāh)*﴿?

'A'ishah said, 'Allāh forbid! The Messengers did not suspect their Lord of such a thing.' I asked, 'So what does this *Āyah* mean?' She said, 'This Verse is concerned with the Messengers' followers who had faith in their Lord and believed in their Messengers. The period of trials for those followers was long and Allāh's help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allāh's help then came to them.'"[1]

Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn 'Abbās read this *Āyah* this way,

﴿وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

﴾*and they thought they were denied.*﴿ 'Abdullāh bin Abi Mulaikah said, "Then Ibn 'Abbās said to me that they were humans. He then recited this *Āyah*,

﴿حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ﴾

﴾*..even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the*

[1] *Fath Al-Bāri* 8:217.

help of Allāh is near!﴾[2:214]"

Ibn Jurayj also narrated that Ibn Abi Mulaykah said that 'Urwah narrated to him that 'Āishah did not agree to this and rejected it. She said, "Nothing that Allāh has promised Muḥammad, peace be upon him, but Muḥammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them." Ibn Abi Mulaykah said that 'Urwah narrated that 'Āishah recited this *Āyah* this way,

(وَظَنُّوا أَنَّهُمْ قَد كُذِّبُوا)

"and they thought that they were betrayed."[1]

Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn 'Abbās gave. Ibn Mas'ūd said, as Sufyān Ath-Thawri narrated from him, that he read the *Āyah* this way,

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

﴾*until, when the Messengers gave up hope and thought that they were denied.*﴿

'Abdullāh commented that this is the recitation that you dislike. Ibn 'Abbās also commented on the *Āyah*,

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

﴾*until, when the Messengers gave up hope and thought that they were denied*﴿

"When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allāh's victory came then,

﴿فَنُجِّىَ مَن نَّشَآءُ﴾

﴾*and whomsoever We willed were rescued.*﴿

Ibn Jarīr At-Ṭabari narrated that Ibrāhīm bin Abi Ḥamzah [Ḥurrah] Al-Jazari said, "A young man from Quraysh asked

[1] Aṭ-Ṭabari 16:307.

Sa'īd bin Jubayr 'O, Abu 'Abdullāh! How do you read this word, for when I pass by it, I wish I had not read this *Surah*,

﴿حَتَّىٰ إِذَا اسْتَيْـَٔسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا﴾

﴾*until, when the Messengers gave up hope and thought that they were denied...*﴿

He said, 'Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.'" Aḍ-Ḍaḥḥāk bin Muzāḥim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it." Ibn Jarīr At-Ṭabari narrated that Muslim bin Yasār asked Sa'īd bin Jubayr about the same *Āyah* and he gave the same response. Muslim stood up and embraced Sa'īd bin Jubayr, saying, "May Allāh relieve a distress from you as you relieved a distress from me!"[1] This was reported from Sa'īd bin Jubayr through various chains of narration. This is also the *Tafsīr* that Mujāhid bin Jabr and several other Salaf scholars gave for this *Āyah*. However, some scholars said that the *Āyah*,

﴿وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا﴾

﴾*and thought that they were denied*﴿,

is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes: 'and the disbelievers thought that the Messengers were not given a true promise of victory.' Ibn Jarīr At-Ṭabari narrated that Tamīm bin Ḥadhlam said, "I heard 'Abdullāh bin Mas'ūd comment on this *Āyah*,

﴿حَتَّىٰ إِذَا اسْتَيْـَٔسَ الرُّسُلُ﴾

﴾*until, when the Messengers gave up hope*﴿

that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."[2]

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[1] Aṭ-Ṭabari 16:303.

[2] Aṭ-Ṭabari 16:304.

﴿لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُوْلِى ٱلْأَلْبَـٰبِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَـٰكِن تَصْدِيقَ
ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾﴾

﴿111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.﴾

A Lesson for Men Who have Understanding

Allāh states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

﴿عِبْرَةٌ لِّأُوْلِى ٱلْأَلْبَـٰبِ﴾

﴿a lesson for men of understanding﴾, who have sound minds,

﴿مَا كَانَ حَدِيثًا يُفْتَرَىٰ﴾

﴿It is not a forged statement.﴾

Allāh says here that this Qur'ān could not have been forged; it truly came from Allāh,

﴿وَلَـٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ﴾

﴿but a confirmation of that which was before it﴾

in reference to the previously revealed Divine Books, by which this Qur'ān testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'ān accepts or abrogates whatever Allāh wills of these Books,

﴿وَتَفْصِيلَ كُلِّ شَىْءٍ﴾

﴿and a detailed explanation of everything﴾

Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'ān deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'ān contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'ān tells us about the Lord, the Exalted and Most Honored, and about His Names

and Attributes and teaches us that Allāh is glorified from being similar in any way to the creation. Hence, the Qur'ān is,

﴿هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿a guide and a mercy for the people who believe.﴾

with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allāh the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal.

This is the end of the *Tafsīr* of *Sūrah Yūsuf*, and all the thanks and praises are due to Allāh, and all our trust and reliance are on Him Alone.

The *Tafsīr* of *Sūrat Ar-Ra'd* (Chapter -13)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الٓمٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾﴾

﴾*1. Alif Lām Mīm Rā. These are the verses of the Book (the Qur'ān), and that which has been revealed unto you from your Lord is the truth, but most men believe not.*﴿

The Qur'ān is Allāh's *Kalām* (Speech)

We talked before, in the beginning of *Sūrat Al-Baqarah* (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur'ān. We stated that every *Sūrah* that starts with separate letters, affirms that the Qur'ān is miraculous and is an evidence that it is a revelation from Allāh, and that there is no doubt or denying in this fact. This is why Allāh said next,

﴿تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ﴾

﴾*These are the verses of the Book*﴿, the Qur'ān, which Allāh described afterwards,

﴿وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ﴾

﴾*and that which has been revealed unto you*﴿, O Muḥammad,

﴿مِن رَّبِّكَ ٱلْحَقُّ﴾

﴾*from your Lord is the truth,*﴿ Allāh said next,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ﴾

﴾*but most men believe not.*﴿ just as He said in another *Āyah*,

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴾And most of mankind will not believe even if you desire it eagerly.﴿ [12:103]

Allāh declares that even after this clear, plain and unequivocal explanation (the Qur'ān), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

سُورَةُ الرَّعْدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓرۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ
عَمَدٍ تَرَوْنَهَاۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَۖ كُلٌّ
يَجْرِى لِأَجَلٍ مُّسَمًّىۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ
رَبِّكُمْ تُوقِنُونَ ﴿٢﴾ وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ
وَأَنْهَٰرًاۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِۖ يُغْشِى ٱلَّيْلَ
ٱلنَّهَارَۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾ وَفِى ٱلْأَرْضِ
قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ
وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ
فِى ٱلْأُكُلِۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾
۞ وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ
جَدِيدٍۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ
فِىٓ أَعْنَاقِهِمْۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٥﴾

﴿ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾﴾

﴾2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the 'Arsh [Throne]. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Āyāt in detail, that you may believe with certainty in the meeting with your Lord.﴿

Clarifying Allāh's Perfect Ability

Allāh mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high

above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.[1] Allāh said,

﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ﴾

﴾*It is Allāh who has created seven heavens and of the earth the like thereof.*﴿ [65:12]

Allāh said next,

﴿بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾

﴾*..without any pillars that you can see.*﴿

meaning, 'there are pillars, but you cannot see them,' according to Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah, and several other scholars.[2] Iyās bin Mu'āwiyah said, "The heaven is like a dome over the earth," meaning, without pillars.[3] Similar was reported from Qatādah, and this meaning is better for this part of the *Āyah*,[4] especially since Allāh said in another *Āyah*,

﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾

﴾*He withholds the heaven from falling on the earth except by His permission.*﴿[22:65]

Therefore, Allāh's statement,

﴿تَرَوْنَهَا﴾

[1] This comes from an authentic narration from Ibn Mas'ud. See *Al-'Ulū (Mukhtaṣir)* p. 103. and *Al-Majma'* 1:86. There is also a weak narration attributed to the Prophet ﷺ saying the same. It was recorded by At-Tirmidhi 2:525, as well as others.

[2] Aṭ-Ṭabari 16:324.

[3] Ibid.

[4] Aṭ-Ṭabari 16:325.

﴾..*that you can see*﴿, affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allāh's ability and power.

Al-Istawā', Rising above the Throne

Allāh said next,

﴿ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾

﴾*Then, He rose above (Istawā) the Throne.*﴿

We explained the meaning of the *Istawā'* in *Sūrat Al-A'rāf* (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allāh is glorified and praised from all that they attribute to Him.

Allāh subjected the Sun and the Moon to rotate continuously

Allāh said,

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى﴾

﴾*He has subjected the sun and the moon, each running (its course) for a term appointed.*﴿

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allāh stated,

﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا﴾

﴾*And the sun runs on its fixed course for a term (appointed).*﴿[36:38]

It was also said that the meaning is: until they settle under the Throne of Allāh after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried.[1] This fact is clear to those who

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[1] See *Sūrat Ghāfir* 40:7.

correctly understand the *Āyāt* and authentic *Ḥadīths*. All the (praise is due to) Allāh and all the favors are from Him.

Allāh mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allāh subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allāh said in other *Āyāt*,

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿٣٧﴾﴾

﴾*Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.*﴿ [41:37]

and,

﴿وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٥٤﴾﴾

﴾*And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!*﴿ [7:54]

Allāh's statement next,

﴿يُفَصِّلُ الْآيَاتِ لَعَلَّكُم بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ﴾

﴾*He explains the Āyāt in detail, that you may believe with certainty in the Meeting with your Lord.*﴿

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

﴿وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ
يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾ وَفِي الْأَرْضِ قِطَعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ
مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي
الْأُكُلِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾﴾

﴾3. *And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made*

Zawjayn Ithnayn (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Āyāt (signs) for people who reflect.﴾

﴿*4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt (signs) for the people who understand.*﴾

Allāh's Signs on the Earth

After Allāh mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allāh said,

﴿وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ﴾

﴿*And it is He Who spread out the earth*﴾

made it spacious in length and width. Allāh has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

﴿مِن كُلِّ زَوْجَيْنِ ٱثْنَيْنِ﴾

﴿*and of every kind of fruit He made Zawjayn Ithnayn.*﴾, two types from every kind of fruit,

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ﴾

﴿*He brings the night as a cover over the day.*﴾

Allāh made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allāh controls time just as He controls space and matter,

﴿إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿*Verily, in these things, there are Āyāt for people who reflect.*﴾ who reflect on Allāh's signs and the evidences of His wisdom.

Allāh said,

﴿وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَـٰوِرَٰتٌ﴾

﴾And in the earth are neighboring tracts,﴿

Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and several others.[1] This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allāh said next,

﴿وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ﴾

﴾and gardens of vines, and green crops (fields), and date palms...﴿

Allāh's statement, next,

﴿صِنْوَانٌ وَغَيْرُ صِنْوَانٍ﴾

﴾Ṣinwānun wa (or) Ghayru Ṣinwān.﴿

'*Ṣinwān*' means, growing into two or three from a single stem, such as figs, pomegranate and dates. '*Ghayru Ṣinwān*' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's '*Ṣinw*' of his father. There is an authentic *Ḥadīth* that states that the Messenger of Allāh ﷺ said to 'Umar bin Al-Khaṭṭab,

«أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ»

«Do you not know that man's paternal uncle is the Ṣinw of his father?»[2]

Allāh said next,

﴿يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ﴾

﴾watered with the same water; yet some of them We make more excellent than others to eat.﴿

[1] Aṭ-Ṭabari 16:331-333.

[2] Muslim 2:677.

Abu Hurayrah narrated that the Prophet ﷺ commented on Allāh's statement,

﴿وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي ٱلْأُكُلِ﴾

﴾*yet some of them We make more excellent than others to eat.*﴿

«الدَّقَلُ، وَالْفَارِسِيُّ، وَالْحُلْوُ، وَالْحَامِضُ»

«*The Dagal,*[1] *the Persian, the sweet, the bitter...*"»[2]

At-Tirmidhi collected this *Hadīth* and said, "*Hasan Gharīb.*" Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allāh's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allāh said,

﴿إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴾*Verily, in these things there are Āyāt for the people who understand.*﴿

﴿وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ وَأُوْلَٰٓئِكَ ٱلْأَغْلَٰلُ فِيٓ أَعْنَاقِهِمْ وَأُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ۝٥﴾

﴾*5. And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.*﴿

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[1] These are different dates.

[2] *Tuhfat Al-Ahwadhi* 8:544.

Denying Resurrection after Death, is Strange

Allāh says to His Messenger Muḥammad, peace and blessings be upon him,

﴿وَإِن تَعْجَبْ﴾

﴾And if you wonder.﴿

at the rejection of the polytheists who deny Resurrection, even though they witness Allāh's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allāh originated the creation of all things and brought them into existence after they were nothing. However, they deny Allāh's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

﴿أَءِذَا كُنَّا تُرَابًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ﴾

﴾When we are dust, shall we indeed then be (raised) in a new creation?﴿

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَن يُحْيِىَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴾Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things﴿[46:33]

Allāh described those who deny Resurrection,

﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَالُ فِى أَعْنَاقِهِمْ﴾

﴾They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.﴿

They will be dragged in the Fire by these chains,

﴿وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴾They will be dwellers of the Fire to abide therein forever.﴿, for they will remain in Hell forever and will never escape it or be

removed from it.

﴿وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾﴾

﴾*6. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.*﴿

The Disbelievers ask for the Punishment to be delivered now!

Allāh said,

﴿وَيَسْتَعْجِلُونَكَ﴾

﴾*They ask you to hasten*﴿, in reference to the disbelievers,

﴿بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ﴾

﴾*the evil before the good,*﴿ meaning, the punishment. Allāh said in other *Āyāt* that they said,

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَّوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٧﴾ مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُّنظَرِينَ ﴿٨﴾﴾

﴾*And they say: "O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite!*﴿[15:6-8],

and two *Āyāt*;

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ﴾

﴾*And they ask you to hasten on the torment!*﴿[29:53-54] Allāh also said,

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾﴾

﴾*A questioner asked concerning a torment about to befall.*﴿ [70:1],

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

﴾*Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.*﴿[42:18],

and,

﴾وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا﴿

﴾*They say: "Our Lord! Hasten to us Qiṭṭana.*﴿[38:16], meaning, our due torment and reckoning. Allāh said that they also supplicated,

﴾وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ﴿

﴾*And (remember) when they said: "O Allāh! If this (the Qur'an) is indeed the truth from You.*﴿[8:32]

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allāh's torment. Allāh replied,

﴾وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَاتُ﴿

﴾*while exemplary punishments have indeed occurred before them.*﴿

Meaning, 'We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.'

If it was not for His forbearance and forgiveness, Allāh would have indeed punished them sooner. Allāh said in another *Āyah*,

﴾وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَابَّةٍ﴿

﴾*And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.*﴿[35:45]

Allāh said in this honorable *Āyah*,

﴾وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ﴿

﴾*But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.*﴿

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allāh next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allāh said in other *Āyāt*,

﴿فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ١٤٧﴾

﴿If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."﴾[6:147]

﴿إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

﴿Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.﴾[7:167],

and,

﴿نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ٤٩ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ٥٠﴾

﴿Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾[15:49-50]

There are many other *Āyāt* that mention both fear and hope.

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ٧﴾

﴿7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.﴾

The Idolators ask for a Miracle

Allāh states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger ﷺ from his Lord, just like the earlier Messengers? For instance, the disbelievers were being stubborn when they asked the Prophet ﷺ to turn Aṣ-Ṣafā into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allāh said,

﴿وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them.﴾[17:59]

Allāh said here,

﴿إِنَّمَا أَنتَ مُنذِرٌ﴾

﴿You are only a warner﴾, and your duty is only to convey Allāh's Message which He has ordered you,

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴾*Not upon you is their guidance, but Allāh guides whom He wills.*﴿[2:272]

Allāh said;

﴿وَلِكُلِّ قَوْمٍ هَادٍ﴾

﴾*And to every people there is a guide.*﴿

meaning that for every people there has been a caller, according to Ibn 'Abbās and as narrated from him by Ali bin Abi Ṭalḥah.[1] Allāh said in a similar *Āyah,*

﴿وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴾*And there never was a nation but a warner had passed among them.*﴿[35:24]

Similar has reported from Qatādah and 'Abdur-Raḥmān bin Zayd.[2]

﴿ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ۝٨ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ۝٩﴾

﴾*8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.*﴿

﴾*9. All-Knower of the unseen and the seen, the Most Great, the Most High.*﴿

Allāh is All-Knower of *Al-Ghayb* (Unseen)

Allāh affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

﴿وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾

﴾*And He knows that which is in the wombs.*﴿[31:34],

whether male or female, fair or ugly, miserable or happy,

[1] Aṭ-Ṭabari 16:357.

[2] Aṭ-Ṭabari 16:356.

whether it will have a long or a short life. Allāh said in other *Āyāt*,

﴿هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ﴾

﴾*He knows you well when He created you from the earth, and when you were fetuses.*﴿[53:32],

and,

﴿يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ﴾

﴾*He creates you in the wombs of your mother: creation after creation in three veils of darkness.*﴿[39:6]

meaning stage after stage. Allāh also said,

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا
ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ
أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾﴾

﴾*And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.*﴿[23:12-14]

In the two *Ṣaḥīḥs* it is recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ
يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، بِكَتْبِ رِزْقِهِ،
وَعُمُرِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ»

«*The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.*"»[1]

[1] *Fath Al-Bari* 11:486, Muslim 4:2036.

In another *Ḥadīth*, the Prophet ﷺ said,

«فَيَقُولُ الْمَلَكُ: أَيْ رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ أَيْ رَبِّ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ اللهُ: وَيَكْتُبُ الْمَلَكُ»

«*Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span?" Allāh then ordains and the angel records it.*»[1]

Allāh said next,

﴿وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ﴾

﴾*and by how much the wombs fall short or exceed.*﴿

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللهُ: لَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللهُ، وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللهُ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللهُ»

«*The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allāh. Nobody knows what will happen tomorrow except Allāh; nobody knows what is in the womb except Allāh; nobody knows when it will rain except Allāh; no soul knows at what place he will die except Allāh; and nobody knows when the (Final) Hour will begin except Allāh.*»[2]

Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَمَا تَغِيضُ الْأَرْحَامُ﴾

﴾*and by how much the wombs fall short*﴿, this refers to miscarriages,

﴿وَمَا تَزْدَادُ﴾

﴾*or exceed*﴿, this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allāh the Exalted mentioned, and all this occurs by His knowledge."[3]

[1] *Fatḥ Al-Bāri* 11:486, Muslim 4:2038.

[2] *Fatḥ Al-Bāri* 8:225.

[3] Aṭ-Ṭabari 16:359.

Qatādah commented on Allāh's statement,

﴿وَكُلُّ شَيْءٍ عِندَهُۥ بِمِقْدَارٍ﴾

﴾*Everything with Him is in proportion.*﴿

"For a term appointed. Allāh has the records of the provisions and terms of His creation and made an appointed term for everything." An authentic *Ḥadīth* mentioned that one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet ﷺ returned the messenger and told him to say to her,

«إِنَّ للهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرُوهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ»

«*Verily, whatever Allāh takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allāh's reward.*»[1]

Allāh said next,

﴿عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ﴾

﴾*All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable),*﴿

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

﴿ٱلْكَبِيرُ﴾

﴾*the Most Great*﴿, greater than everything,

﴿ٱلْمُتَعَالِ﴾

﴾*the Most High.*﴿ above everything,

﴿قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴾*(Allāh) surrounds all things in (His) knowledge.*﴿[65:12],

and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

[1] *Fatḥ Al-Bāri* 11:502.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِن
قَبْلِهِمُ الْمَثُلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا
أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ
﴿٧﴾ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ ﴿٨﴾ عَالِمُ الْغَيْبِ
وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِّنكُم مَّنْ أَسَرَّ
الْقَوْلَ وَمَن جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ
بِالنَّهَارِ ﴿١٠﴾ لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن
وَالٍ ﴿١١﴾ هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾ وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ
وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا
مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾

﴿سَوَاءٌ مِّنكُم مَّنْ أَسَرَّ الْقَوْلَ وَمَن جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾ لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ ﴿١١﴾﴾

﴾10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.﴿

﴾11. For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.﴿

Allāh's Knowledge encompasses all Things Apparent and Hidden

Allāh declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allāh said in other *Āyāt*,

﴿وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾﴾

﴾And if you speak aloud, then verily, He knows the secret and

that which is yet more hidden.﴾[20:7],

and,

﴿وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ﴾

﴾*And (Allāh) knows what you conceal and what you reveal.*﴿

'Ā'ishah said, "All praise is due to Allāh Whose hearing has encompassed all voices! By Allāh, she who came to complain about her husband to the Messenger of Allāh ﷺ was speaking while I was in another part of the room, yet I did not hear some of what she said. Allāh sent down,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾﴾

﴾*Indeed Allāh has heard the statement of her that disputes with you concerning her husband and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.*﴿[58:1][1]

Allāh said next,

﴿وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ﴾

﴾*whether he be hid by night*﴿, in his house in the darkness of the night,

﴿وَسَارِبٌ بِالنَّهَارِ﴾

﴾*or goes forth freely by day.*﴿ moves about during the daylight; both are encompassed by Allāh's knowledge. Allāh said in other *Āyāt*,

﴿أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ﴾

﴾*Surely, even when they cover themselves with their garments.*﴿ [11:5],

and,

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾﴾

[1] Al-Bukhāri 7385, An-Nasā'ī in *Al-Kubrā* 11570, Ibn Mājah 188, Aṭ-Ṭabri 5:28.

﴾Neither you do any deed nor recite any portion of the Qur'ān nor you do any deed, but We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.﴿[10:61]

The Guardian Angels

Allāh said next,

﴿لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ﴾

﴾For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh.﴿

Allāh states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic *Ḥadīth* states,

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، فَيَصْعَدُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

«Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and 'Aṣr prayers. Then those who have stayed with you throughout the night, ascend to Allāh Who asks them, and He knows the answer better than they about you, "How have you left My servants?" They reply, "As we have found them praying, we have left them praying."»[1]

[1] *Fatḥ Al-Bāri* 13:426.

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ»

«*Verily, every one among you has his companion from the Jinn and his companion from the angels.*»

They said, "And you too, O Allāh's Messenger?" He said,

«وَإِيَّايَ، وَلَكِنَّ اللهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

«*And I too, except that Allāh has helped me against him, so he only orders me to do good.*»[1] Muslim collected this *Ḥadīth*.[2]

Ibn Abi Ḥātim narrated that Ibrāhīm said, "Allāh revealed to a Prophet from among the Children of Israel, 'Say to your nation: every people of a village or a house who used to obey Allāh but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike." Ibrāhīm next said that this statement has proof in Allāh's Book,

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

﴾*Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.*﴿

﴿هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾ وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾﴾

﴾*12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).*﴿

﴾*13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.*﴿

[1] Aḥmad 1:401.

[2] Muslim no. 2814.

Clouds, Thunder and Lightning are Signs of Allāh's Power

Allāh states that He has full power over *Al-Barq* (lightning), which is the bright light that originates from within clouds. Ibn Jarīr recorded that Ibn 'Abbās once wrote to Abu Al-Jald asking about the meaning of *Al-Barq*, and he said that it is water.[1] Qatādah commented on Allāh's statement,

﴿خَوْفًا وَطَمَعًا﴾

﴿*as a fear and as a hope.*﴾ "Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allāh's provisions." Allāh said next,

﴿وَيُنشِئُ السَّحَابَ الثِّقَالَ﴾

﴿*And it is He Who brings up the clouds, heavy.*﴾ meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujāhid said that this part of the *Āyah* is about clouds that are heavy with rain.[2] Allāh's statement,

﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ﴾

﴿*And Ar-Ra'd (thunder) glorifies and praises Him*﴾, is similar to His other statement,

﴿وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

﴿*And there is not a thing but glorifies His praise.*﴾ [17:44]

Imām Aḥmad recorded that Ibrāhīm bin Sa'd said, "My father told me that he was sitting next to Ḥamīd bin 'Abdur Raḥmān in the *Masjid*. A man from the tribe of Ghifār passed and Ḥamīd sent someone to him to please come to them. When he came, Ḥamīd said to me, 'My nephew! Make space for him between me and you, for he had accompanied Allāh's Messenger ﷺ.' When that man came, he sat between me and Ḥamīd and Ḥamīd said to him, 'What was the *Ḥadīth* that you narrated to me from the Messenger of Allāh ﷺ?' He said, 'A

[1] Aṭ-Ṭabari 16:387.

[2] Aṭ-Ṭabari 16:388.

man from Ghifār said that he heard the Prophet ﷺ say,

«إِنَّ اللهَ يُنْشِئُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النُّطْقِ، وَيَضْحَكُ أَحْسَنَ الضَّحِكِ»

«*Verily, Allāh originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.*»[1]

It appears, and Allāh has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Mūsā bin 'Ubaydah narrated that Sa'd bin Ibrāhīm said, "Allāh sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

Supplicating to Allāh upon hearing *Ar-Ra'd* (Thunder)

Imām Aḥmad recorded that Sālim bin 'Abdullāh narrated that his father said that the Messenger of Allāh ﷺ used to say upon hearing the thunder and thunderbolts,

«اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ»

«*O Allāh! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that.*»[2]

This *Ḥadīth* was recorded by At-Tirmidhi, Al-Bukhāri in his book *Al-Adab Al-Mufrad*, An-Nasā'ī in *'Amal Al-Yawm wal-Laylah*, and Al-Ḥākim in *Al-Mustadrak*.[3] When 'Abdullāh bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom *Ar-Ra'd* (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Mālik collected this *Ḥadīth* in *Al-Muwaṭṭa'*, and Al-Bukhāri in *Al-Adab Al-Mufrad*.[4]

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: لَوْ أَنَّ عَبِيدِي أَطَاعُونِي لَأَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ، وَلَمَا أَسْمَعْتُهُمْ صَوْتَ الرَّعْدِ»

[1] Aḥmad 5:435.

[2] Aḥmad 2:100.

[3] *Tuḥfat Al-Aḥwadhi* 9:412, *Al-Adab Al-Mufrad* 187, An-Nasā'ī in *Al-Kubrā* 6:230, Al-Ḥākim 4:286.

[4] *Al-Muwaṭṭa'* 2:992, Al-Bukhāri in *Al-Adāb Al-Mufrad* no. 724.

«*Your Lord, the Exalted and Most High, said, 'Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra'd (thunder).'*»[1]

Allāh's statement,

﴿وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ﴾

﴿*He sends the thunderbolts, and therewith He strikes whom He wills,*﴾

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni narrated that Ibn 'Abbās said that Arbad bin Qays bin Juzu' bin Julayd bin Ja'far bin Kulab, and 'Āmir bin Aṭ-Ṭufayl bin Mālik came to Al-Madīnah to the Messenger of Allāh ﷺ and sat where he was sitting. 'Āmir bin Aṭ-Ṭufayl said, "O Muḥammad! What will you give me if I embrace Islām?" The Messenger of Allāh ﷺ said,

«لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِمْ»

«*You will have the rights and duties of all Muslims.*»

'Amir bin Aṭ-Ṭufayl said, "Will you make me your successor if I embrace Islām?" The Messenger of Allāh ﷺ said,

«لَيْسَ ذَلِكَ لَكَ وَلَا لِقَوْمِكَ، وَلَكِنْ لَكَ أَعِنَّةُ الْخَيْلِ»

«*That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).*»

'Āmir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities." The Messenger of Allāh ﷺ refused. When these two men were leaving the Messenger of Allāh ﷺ, 'Āmir said, "By Allāh! I will fill it (Al-Madīnah) with horses and men (hostile to Muslims)." The Messenger of Allāh ﷺ replied,

«يَمْنَعُكَ اللهُ»

«*Rather, Allāh will prevent you.*»

When 'Āmir and Arbad left, 'Āmir said, "O Arbad! I will keep

[1] Aḥmad 2:359.

Muḥammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muḥammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger ﷺ. 'Āmir said, "O Muḥammad! Stand next to me so that I can talk to you." The Messenger ﷺ stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger ﷺ as 'Āmir suggested, and the Messenger of Allāh ﷺ looked at Arbad and realized what he was doing, so he departed. When Arbad and 'Āmir left the Messenger of Allāh ﷺ and arrived at Al-Ḥarrah of Wāqim area, they dismounted from their horses. However, Sa'd bin Mu'ādh and Usayd bin Ḥuḍayr came out saying, "Come, O enemies of Allāh! May Allāh curse you." 'Āmir asked, "Who is this with you, O Sa'd?" Sa'd said, "This is Usayd bin Ḥuḍayr." They fled until they reached the Riqm area, where Allāh struck Arbad with a bolt of lightning and he met his demise. As for 'Āmir, he went on until he reached the Kharīm area, where Allāh sent an open ulcer that struck him. During that night, 'Āmir took refuge in a woman's house, from Banu Salūl. 'Āmir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salūl, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allāh sent down these *Āyāt* (13:8-11) in their case,

﴿ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ﴾

﴿*Allāh knows what every female bears*﴾ until,

﴿وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ﴾

﴿*..and they will find besides Him no protector.*﴾

Ibn 'Abbās commented, "The angels in succession, guard Muḥammad, peace be upon him, by the command of Allāh." He next mentioned the demise of Arbad by Allāh's command, reciting this *Āyah*,

﴿وَيُرْسِلُ ٱلصَّوَٰعِقَ﴾

﴾*He sends the thunderbolts,*﴿"[1]

Allāh said next,

﴾وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ﴿

﴾*yet they (disbelievers) dispute about Allāh.*﴿ they doubt Allāh's greatness and that there is no deity worthy of worship except Him,

﴾وَهُوَ شَدِيدُ ٱلْمِحَالِ﴿

﴾*And He is Mighty in strength and Severe in punishment.*﴿

Allāh's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the *Tafsīr* of Ibn Jarīr At-Ṭabari.[2] There is a similar *Āyah* in the Qur'ān,

﴾وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ۝٥٠ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ۝٥١﴿

﴾*So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.*﴿[27:50-51]

'Ali bin Abi Ṭālib said that,

﴾وَهُوَ شَدِيدُ ٱلْمِحَالِ﴿

﴾*And He is Mighty in strength and Severe in punishment (Al-Miḥāl)*﴿, means, His punishment is severe.[3]

﴾لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ۝١٤﴿

﴾*14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.*﴿

[1] Aṭ-Ṭabarāni 10:379-381. A *Ḥadīth* mentioning some of this story was collected by Al-Bukhari, no. 4091, it does not mention the sayings of the Prophet ﷺ.

[2] Aṭ-Ṭabari 16:394.

[3] Aṭ-Ṭabari 16:396.

A Parable for the Weakness of the False Gods of the Polytheists

'Ali bin Abi Ṭālib said that Allāh's statement,

﴿لَهُۥ دَعْوَةُ ٱلْحَقِّ﴾

﴾For Him is the Word of Truth.﴿

is in reference to *Tawḥīd*, according to Ibn Jarīr At-Ṭabari.[1] Ibn 'Abbās, Qatādah, and Mālik who narrated it from Muḥammad bin Al-Munkadir, said that,

﴿لَهُۥ دَعْوَةُ ٱلْحَقِّ﴾

﴾For Him is the Word of Truth.﴿ means, "*La ilāha illallāh.*"[2] Allāh said next,

﴿وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ﴾

﴾And those whom they invoke besides Him...﴿, meaning, the example of those who worship others besides Allāh,

﴿كَبَـٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ﴾

﴾like one who stretches forth his hand for water to reach his mouth,﴿

'Ali bin Abi Ṭālib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth?"[3] Mujāhid said about,

﴿كَبَـٰسِطِ كَفَّيْهِ﴾

﴾like one who stretches forth his hand﴿

"Calling the water with his words and pointing at it, but it will never come to him this way."[4] The meaning of this *Āyah* is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call

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[1] Aṭ-Ṭabari 16:398.
[2] Ibid.
[3] Aṭ-Ṭabari 16:400.
[4] Ibid.

لَهُۥ دَعْوَةُ ٱلْحَقِّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا
كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ
إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾ وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ۩ ﴿١٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ قُلِ ٱللَّهُ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ
نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى
ٱلظُّلُمَٰتُ وَٱلنُّورُ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ
عَلَيْهِمْ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ ﴿١٦﴾ أَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ كَذَٰلِكَ
يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً وَأَمَّا مَا
يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ﴿١٧﴾
لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ
لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ
أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾

another deity besides Allāh, will never benefit from these deities in this life or the Hereafter, hence Allāh's statement,

﴿وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾﴾

﴾*and the invocation of the disbelievers is nothing but misguidance.*﴿

﴿وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ۩ ﴿١٥﴾﴾

﴾*15. And unto Allāh falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.*﴿

Everything prostrates unto Allāh

Allāh affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allāh willingly, while the disbelievers do so unwillingly,

﴿وَظِلَٰلُهُم بِٱلْغُدُوِّ﴾

﴾*and so do their shadows in the mornings*﴿, in the beginning of the days,

﴿وَٱلْءَاصَالِ﴾

﴾*and in the afternoons.*﴿ towards the end of the days. Allāh said in another *Āyah*,

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ﴾

﴾Have they not observed things that Allāh has created: (how) their shadows incline.﴿ [16:48]

﴿قُلْ مَن رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُم مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا
قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ
فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾﴾

﴾16. Say: "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) Awliyā' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."﴿

Affirming *Tawḥīd*

Allāh affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allāh and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allāh equal to those who worship Him alone, without partners, and thus have a light from their Lord? This is why Allāh said here,

﴿قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا
كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ﴾

﴾Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creations seemed alike to them?"﴿

Allāh asks, 'Do these polytheists worship gods besides Him

that rival Him in what He created? Have their false deities created similar creations to those Allāh created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allāh?' Rather, the *Āyah* proves that the truth is nothing like this. There is none similar to Allāh, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allāh is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allāh and are subservient to Him. They used to say during their *Talbiyah*:

"Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allāh also mentioned their polytheistic statements in other *Āyāt*,

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ﴾

﴾*We worship them only that they may bring us near to Allāh.*﴿ [39:3]

Allāh admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

﴾*Intercession with Him profits not except for him whom He permits.*﴿ [34:23]

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ﴾

﴾*And there are many angels in the heavens.....*﴿[53:26], and,

﴿إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ۝٩٣ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ۝٩٤ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ۝٩٥﴾

﴾*There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.*﴿ [19:93-95]

If all are Allāh's servants, then why do any of them worships each other without proof or evidence that allows them to do so? Rather, they rely on sheer opinion and innovation in the religion, even though Allāh has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice

(polytheism) and ordering them to refrain from worshipping others besides Allāh. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

﴾*And your Lord treats no one with injustice*﴿ [18:49]

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ
ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلُهُ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا
يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾﴾

﴾*17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.*﴿

Two Parables proving that Truth remains and Falsehood perishes

This honorable *Āyah* contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allāh said,

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً﴾

﴾*He sends down water from the sky,*﴿ He sends rain,

﴿فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾

﴾*and the valleys flow according to their measure,*﴿

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This *Āyah* indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

﴿فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا﴾

﴿but the flood bears away the foam that mounts up to the surface﴾

of the water that ran down the valleys; this is the first parable. Allāh said next,

﴿وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ﴾

﴿and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils...﴾

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

﴿كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ﴾

﴿thus does Allāh (by parables) show forth truth and falsehood.﴾

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

﴿فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً﴾

﴿Then, as for the foam it passes away as scum upon the banks,﴾

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allāh said next,

﴿وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

﴿while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.﴾

Allāh said in a similar *Āyah*,

﴿وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾﴾

﴿And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.﴾ [29:43]

Some of the Salaf (rightly guided ancestors) said, "When I would read a parable in the Qur'ān that I could not comprehend, I would cry for myself because Allāh the Exalted says,

﴿وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَـٰلِمُونَ ۝٤٣﴾

﴾*But none will understand them except those who have knowledge.*﴿" [29:43]

'Ali bin Abi Ṭalḥah reported that 'Abdullāh bin 'Abbās commented on Allāh's statement,

﴿أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا﴾

﴾*He sends down water from the sky, and the valleys flow according to their measure,*﴿

"This is a parable that Allāh has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allāh benefits its people by it, hence Allāh's statement,

﴿فَأَمَّا ٱلزَّبَدُ﴾

﴾*Then, as for the foam*﴿, which refers to doubt,

﴿فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ﴾

﴾*it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.*﴿

in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allāh accepts certainty and discards doubt."[1]

The Qur'ān and the Sunnah contain Parables that use Water and Fire

Allāh has set two examples in the beginning of *Sūrat Al-Baqarah* (chapter 2) about the hypocrites, one using fire and another using water. Allāh said,

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ﴾

[1] Aṭ-Ṭabari 16:410.

﴾Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.﴿ [2:17] then He said,

﴿أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ﴾

﴾Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.﴿ [2:19]

Allāh also has set two parables for the disbelievers in *Sūrat An-Nūr* (chapter 24), one of them is,

﴿وَٱلَّذِينَ كَفَرُوٓاْ أَعْمَٰلُهُمْ كَسَرَابٍۭ﴾

﴾As for those who disbelieved, their deeds are like a mirage in a desert.﴿[24:39]

The mirage occurs during intense heat. It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«فَيُقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُون؟ فَيَقُولُونَ: أَيْ رَبَّنَا عَطِشْنَا فَاسْقِنَا. فَيُقَالُ: أَلَا تَرِدُونَ؟ فَيَرِدُونَ النَّارَ فَإِذَا هِيَ كَسَرَابٍ يَحْطِمُ بَعْضُهَا بَعْضًا»

«*It will be said to the Jews on the Day of Resurrection, "What do you desire?" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts."*»[1] Allāh said in the second parable (in *Sūrat An-Nur*);

﴿أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ﴾

﴾Or is like the darkness in a vast deep sea.﴿[24:40]

In the Two *Ṣaḥīḥs* it is recorded that Abu Mūsā Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«إِنَّ مَثَلَ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا، وَرَعَوْا، وَسَقُوا، وَزَرَعُوا، وَأَصَابَتْ طَائِفَةً مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي

[1] *Fatḥ Al-Bāri* 8:98, Muslim 4:168.

دِينِ اللهِ وَنَفَعَهُ اللهُ بِمَا بَعَثَنِي وَنَفَعَ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ»

«The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allāh benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allāh has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allāh's guidance revealed through me.»[1]

This parable uses water in it. In another *Ḥadīth* that Imām Aḥmad collected, Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَتَقَحَّمْنَ فِيهَا - قَالَ -: فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي، فَتَقْتَحِمُونَ فِيهَا»

«My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, "Go away from the Fire," yet you overwhelm me and fall into it.»[2]

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[1] *Fatḥ Al-Bāri* 1:211, Muslim 4:1788.

[2] Aḥmad 2:312.

The Two *Ṣaḥīḥs* also collected this *Ḥadīth*.[1] This is a parable using fire.

﴿لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ أُو۟لَـٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمِهَادُ ١٨﴾

﴾18. For those who answered their Lord's call is Al-Ḥusnā. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.﴿

Reward of the Blessed and Wretched Ones

Allāh mentions the final destination of the blessed ones and the wretched ones,

﴿لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ﴾

﴾For those who answered their Lord's call﴿

obeyed Allāh and followed His Messenger (Muḥammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

﴿ٱلْحُسْنَىٰ﴾

﴾Al-Ḥusnā﴿, which is the good reward. Allāh said that Dhul-Qarnayn declared,

﴿أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ٨٧ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَـٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ٨٨﴾

﴾As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (Al-Ḥusnā), and we shall speak unto him mild words by our command﴿ [18: 87-88]

Allāh said in another *Āyah*,

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

﴾For those who have done good is the best (Al-Ḥusnā) and even

[1] *Fatḥ Al-Bāri* 11:323, Muslim 4:1790.

more.﴾ [10:26]

Allāh said next,

﴿وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ﴾

﴿*But those who answered not His call,*﴾ disobeyed Allāh,

﴿لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا﴾

﴿*if they had all that is in the earth together*﴾

meaning, in the Hereafter. This *Āyah* says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allāh's torment at that time. However, this will not be accepted from them. Verily, Allāh the Exalted will not accept any type of exchange from,

﴿أُوْلَئِكَ لَهُمْ سُوءُ الْحِسَابِ﴾

﴿*For them there will be the terrible reckoning.*﴾

in the Hereafter, when they will be reckoned for the *Naqīr*[1] and the *Qiṭmīr*,[2] the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allāh's statement next,

﴿وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ﴾

﴿*Their dwelling place will be Hell; and worst indeed is that place for rest.*﴾

﴿أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُوْلُوا الْأَلْبَابِ ١٩﴾

﴿*19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.*﴾

The Believer and the Disbeliever are never Equal

Allāh says, 'They could never be equal; those among people who know that what,

﴿أُنزِلَ إِلَيْكَ﴾

﴿*has been revealed unto you*﴾, O Muḥammad,

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[1] The speck on the back of a date stone.

[2] The thin membrane over the date stone.

﴿مِن رَّبِّكَ﴾

﴿*from your Lord*﴾ is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of your Lord has been fulfilled in truth and in justice.*﴾ [6:15]

It is accurate in its information and stories and just in what it orders. Therefore, the *Āyah* says, those who believe in the truth that you brought, O Muḥammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allāh said in another *Āyah*,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

﴿*Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.*﴾ [59:20]

Allāh said in this honorable *Āyah*,

﴿أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى﴾

﴿*Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind?*﴾

They are not equal. Allāh said next,

﴿إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾

﴿*But it is only the men of understanding that pay heed.*﴾

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allāh to make us among them.

﴿الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنقُضُونَ الْمِيثَاقَ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا

مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا
وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ سَلَٰمٌ عَلَيْكُم بِمَا
صَبَرْتُمْ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾

﴾20. Those who fulfill, the covenant of Allāh and break not the trust.﴿

﴾21. And those who join that which Allāh has commanded to be joined and fear their Lord, and dread the terrible reckoning.﴿

﴾22. And those who remain patient, seeking their Lord's Face, perform the Ṣalāh, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.﴿

﴾23. 'Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):﴿

﴾24. "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴿

Qualities of the Blessed Ones, which will lead to Paradise

Allāh states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

﴾ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾﴿

﴾Those who fulfill the covenant of Allāh and break not the trust.﴿

They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allāh said next,

﴾وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ﴿

﴾And those who join that which Allāh has commanded to be joined﴿

they are good to their relatives and do not sever the bond of

kinship. They are also kind to the poor and the needy and generous in nature,

﴿وَيَخْشَوْنَ رَبَّهُمْ﴾

﴿*and fear their Lord*﴾, in what they do or do not do of actions and statements. They remember that Allāh is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

﴿وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ﴾

﴿*And those who remain patient, seeking their Lord's Face,*﴾

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

﴿وَأَقَامُوا الصَّلَوٰةَ﴾

﴿*and perform the Ṣalāh*﴾, preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

﴿وَأَنفَقُوا مِمَّا رَزَقْنَٰهُمْ﴾

﴿*and spend out of that which We have bestowed on them,*﴾

They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

﴿سِرًّا وَعَلَانِيَةً﴾

﴿*secretly and openly,*﴾ They spend during all conditions and times, whether during the night or the day, secretly and openly,

﴿وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ﴾

﴿*and repel evil with good*﴾ they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allāh said in another *Āyah*,

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝٣٤ وَمَا يُلَقَّىٰهَا

﴿إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾﴾

﴾Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.﴿[41:34-35]

This is why Allāh states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

﴿جَنَّـٰتُ عَدْنٍ﴾

﴾'Adn Gardens﴿, where, *'Adn,* indicates continuous residence; they will reside in the gardens of everlasting life.

Allāh said next,

﴿وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّـٰتِهِمْ﴾

﴾and (also) those who acted righteously from among their fathers, and their wives, and their offspring.﴿

Allāh will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allāh said in another *Āyah,*

﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾

﴾And those who believe and whose offspring follow them in faith: to them shall We join their offspring.﴿ [52:21]

Allāh said next,

﴿وَالْمَلَـٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ سَلَـٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾﴾

﴾And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴿

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will

welcome them with the Islāmic greeting and commend them for earning Allāh's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-'Āṣ, may Allāh be pleased with them both, narrated that the Messenger of Allāh ﷺ said,

«هَلْ تَدْرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ؟»

«*Do you know who among Allāh's creation will enter Paradise first?*»

They said, "Allāh and His Messenger have more knowledge." He said,

«أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللهُ تَعَالَى لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحَيُّوهُمْ، فَتَقُولُ الْمَلَائِكَةُ: نَحْنُ سُكَّانُ سَمَائِكَ، وَخِيرَتُكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُنَا أَنْ نَأْتِيَ هٰؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ فَيَقُولُ: إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً - قَالَ - : فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ»

«*The first among Allāh's creation to enter Paradise are the poor emigrants (in Allāh's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allāh will say to whom He will among His angels, "Go to them and welcome them with the Salām." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salām?" Allāh will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise),*» saying,

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ
أُولُوا الْأَلْبَابِ ﴿١٩﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنقُضُونَ الْمِيثَاقَ
﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ
بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا
وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ
﴿٢٤﴾ وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا
أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ
وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٦﴾ وَيَقُولُ
الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ
مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ
قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

﴿سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾﴾

﴾Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!﴿"[1]

﴿وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾﴾

﴾25. And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell).﴿

Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allāh mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allāh's covenant and join that which Allāh has ordained on them to join. As for the former, they used to,

﴿يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي

[1] Aḥmad 2:168.

﴿الْأَرْضِ﴾

﴾*break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land,*﴿

An authentic *Ḥadīth* states that,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest."*»[1]

In another narration, the Prophet ﷺ said,

«وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ»

«*If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.*»[2]

This is why Allāh said next,

﴿أُوْلَٰٓئِكَ لَهُمُ ٱللَّعۡنَةُ﴾

﴾*on them is the curse,*﴿ they will be cast away from Allāh's mercy,

﴿وَلَهُمۡ سُوٓءُ ٱلدَّارِ﴾

﴾*and for them is the unhappy home.*﴿ the evil end and destination,

﴿وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمِهَادُ﴾

﴾*Their dwelling place will be Hell; and worst indeed is that place for rest.*﴿ [13:18]

﴿ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ وَفَرِحُواْ بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا مَتَٰعٞ ٢٦﴾

﴾*26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.*﴿

[1] *Fatḥ Al-Bāri* 1:111.

[2] *Ibid.*

Increase and Decrease in Provision is in Allāh's Hand

Allāh states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allāh said in other *Āyāt*,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝٥٥ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ۝٥٦﴾

﴾Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.﴿[23:55-56]

Allāh belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ﴾

﴾whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.﴿

Allāh said in other *Āyāt*,

﴿قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا﴾

﴾Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwā, and you shall not be dealt with unjustly even equal to the amount of a Fatilā.﴿[1] [4:77]

and,

﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ۝١٦ وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ۝١٧﴾

﴾Nay, you prefer the life of this world, although the Hereafter is better and more lasting.﴿[87:16-17]

Imām Aḥmad recorded that Al-Mustawrid, from Bani Fihr, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ»

«The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.»

[1] The thin membrane over the date stone.

and he pointed with the index finger.[1] Imām Muslim also collected this *Hadīth* in his *Sahīh*.[2] In another *Hadīth*, the Prophet ﷺ passed by a dead sheep, whose ears were small, and said,

«وَاللهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هَذَا عَلَى أَهْلِهِ حِينَ أَلْقَوْهُ»

«By Allāh! The life of this present world is as insignificant to Allāh as this sheep was to its owners when they threw it away.»[3]

﴿وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۗ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾ ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾﴿

﴾27. And those who disbelieved say: "Why is not a sign sent down to him from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴿

﴾28. Those who believed and whose hearts find rest in the remembrance of Allāh. Verily, in the remembrance of Allāh do hearts find rest.﴿

﴾29. Those who believed, and work righteousness, Tūbā is for them and a beautiful place of (final) return.﴿

Disbelievers ask for Miracles, Allāh's Response to Them

Allāh says that the idolators said,

﴾لَوْلَآ﴿

﴾Why is not﴿, meaning, there should be,

﴾أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ﴿

﴾a sign sent down to him from his Lord?﴿

The idolators also said,

﴾فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ﴿٥﴾﴿

[1] Ahmad 4:228.

[2] Muslim 4:2193.

[3] Muslim no. 2957.

﴾*Let him then bring us an Āyah like the ones (Prophets) that were sent before (with signs)!*﴿ [21:5]

We mentioned this subject several times before and stated that Allāh is able to bring them what they wanted. There is a *Ḥadīth* which mentions that the idolators asked the Prophet ﷺ to turn Mount Aṣ-Ṣafā into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allāh revealed to His Messenger ﷺ: "If You wish, O Muḥammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the *'Alamīn* (mankind and the *Jinns*). Or, if you wish, I will open for them the door to repentance and mercy." The Prophet ﷺ said,

«بَلْ تَفْتَحُ لَهُمْ بَابَ التَّوْبَةِ وَالرَّحْمَةِ»

«*Rather, open for them the door to repentance and mercy.*»[1]

This is why Allāh said to His Messenger ﷺ next,

﴿قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ﴾

﴾*Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."*﴿

Allāh states that He brings misguidance or guidance whether the Messenger ﷺ was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allāh said in other *Āyāt*,

﴿وَمَا تُغْنِى ٱلْـَٔايَـٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

﴾*But neither Ayāt nor warners benefit those who believe not.*﴿ [10:101]

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴾*Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴿[10:96-97],

[1] There is a *Ḥadīth* with similar wording recorded by Aḥmad 1:242.

and,

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.﴾ [6:111]

Allāh said here,

﴿قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ﴾

﴿Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴾

meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

The Believer's Heart finds Comfort in the Remembrance of Allāh

Allāh said,

﴿ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ﴾

﴿Those who believed, and whose hearts find rest in the remembrance of Allāh.﴾

for their hearts find comfort on the side of Allāh, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allāh said,

﴿أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ﴾

﴿Verily, in the remembrance of Allāh do hearts find rest.﴾ and surely, He is worthy of it.

The Meaning of Ṭūbā

Allāh said,

﴿ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾﴾

﴿Those who believed, and work righteousness, Ṭūbā is for them and a beautiful place of (final) return.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that Ṭūbā

means, "Happiness and comfort or refreshment of the eye."[1] 'Ikrimah said that *Ṭūbā* means, "How excellent is what they earned,"[2] while Aḍ-Ḍaḥḥāk said, "A joy for them."[3] Furthermore, Ibrāhīm An-Nakh'ī said that *Ṭūbā* means, "Better for them,"[4] while Qatādah said that it is an Arabic word that means, 'you have earned a good thing.'[5] In another narration, Qatādah said that '*Ṭūbā* for them' means, "It is excellent for them,"[6]

﴿وَحُسْنُ مَئَابٍ﴾

﴾*and a beautiful place of return.*﴿ and final destination. These meanings for *Ṭūbā* are all synonymous and they do not contradict one another.

Imām Aḥmad recorded that Abu Sa'īd Al-Khuḍri said that a man asked, "O Allāh's Messenger! *Ṭūbā* for those who saw you and believed in you!" The Prophet ﷺ said,

«طُوبَى لِمَنْ رَآنِي وَآمَنَ بِي، وَطُوبَى ثُمَّ طُوبَى ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرَنِي»

«*Ṭūbā is for he who saw me and believed in me. Ṭūbā, and another Ṭūbā, and another Ṭūbā for he who believed in me, but did not see me.*»

A man asked, "What is *Ṭūbā*?" The Prophet ﷺ said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَتُهَا مِائَةُ عَامٍ ثِيَابُ أَهْلِ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا»

«*A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.*»[7]

Al-Bukhāri and Muslim recorded that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا»

«*There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.*»

[1] Aṭ-Ṭabari 16:435.
[2] Ibid.
[3] Ibid.
[4] Al-Baghawi 3:18.
[5] Aṭ-Ṭabari 16:435.
[6] Ibid.
[7] Aḥmad 3:71.

ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ
مَـَٔابٍ ﴿٢٩﴾ كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ
لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ
قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾
وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ
بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟
أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟
تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ
وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ
مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ
عِقَابِ ﴿٣٢﴾ أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟
لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم
بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ
ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾ لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾

An-Nu'mān bin Abi 'Ayyāsh Az-Zuraqi added, "Abu Sa'īd Al-Khudri narrated to me that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا»

«There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.»"[1]

In his *Ṣaḥīḥ*, Imām Muslim recorded that Abu Dharr narrated that the Messenger of Allāh ﷺ said that Allāh the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ فِي الْبَحْرِ»

«O My slaves! If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.»[2]

Khālid bin Ma'ddān said, "There is a tree in Paradise called *Ṭūbā*, that has breasts that nurse the children of the people of

[1] Al-Bukhāri no. 6552, Muslim no. 2827.

[2] Muslim 4:1994.

Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Ḥātim collected this statement.

﴿كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾﴾

﴾30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn."﴿

Our Prophet ﷺ was sent to recite and call to Allāh's Revelation

Allāh says, 'Just as We sent you, O Muḥammad, to your *Ummah*,

﴿لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ﴾

﴾..in order that you might recite unto them what We have revealed to you,﴿

so that you deliver to them Allāh's Message. Likewise, We sent others to earlier nations that disbelieved in Allāh. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

﴿تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ﴾

﴾By Allāh, We indeed sent (Messengers) to the nations before you.﴿[16-63]

Allāh said in another *Āyah*,

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ ﴿٣٤﴾﴾

﴾Verily, many Messengers were denied before you, with

patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).﴾[6-34],

meaning, 'How We gave them victory and granted the best end for them and their followers in this life and the Hereafter.'

Allāh said next,

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ﴾

﴾*while they disbelieve in the Most Gracious (Allāh).*﴿

Allāh says, 'These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allāh by Ar-Raḥmān Ar-Raḥīm [the Most Gracious, Most Merciful].' This is why on the day of Al-Ḥudaybiyyah, as Al-Bukhāri narrated,[1] they refused to write, "In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm," saying, "We do not know Ar-Raḥmān Ar-Raḥīm!" Qatādah narrated this words.[2] Allāh the Exalted said,

﴿قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

﴾*Say: "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him, for to Him belong the Best Names.*﴿ [17:110]

In his *Ṣaḥīḥ*, Imām Muslim recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللهِ تَعَالَى عَبْدُ اللهِ وَعَبْدُ الرَّحْمَنِ»

«*The most beloved names to Allāh the Exalted are: 'Abdullāh and 'Abdur-Raḥmān.*»[3] Allāh said next,

﴿قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ﴾

﴾*Say: "He is my Lord! None has the right to be worshipped but He!"*﴿

meaning: for I believe in Allāh in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no

[1] Aṭ-Ṭabari 16:446.

[2] *Fatḥ Al-Bāri* 5:390.

[3] Muslim 3:1682.

deity worthy of worship except Him,

﴿عليه توكلت﴾

﴿*In Him is my trust,*﴾ in all of my affairs,

﴿وإليه متاب﴾

﴿*and to Him I turn.*﴾ meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

﴿ولو أن قرءانا سيرت به الجبال أو قطعت به الأرض أو كلم به الموتى بل لله الأمر
جميعا أفلم ييأس الذين ءامنوا أن لو يشاء الله لهدى الناس جميعا ولا يزال الذين كفروا
تصيبهم بما صنعوا قارعة أو تحل قريبا من دارهم حتى يأتي وعد الله إن الله لا يخلف الميعاد
٣١﴾

﴿*31. And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allāh comes to pass. Certainly, Allāh breaks not His promise.*﴾

Virtues of the Qur'ān and the Denial of Disbelievers

Allāh praises the Qur'ān which He has revealed to Muḥammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

﴿ولو أن قرءانا سيرت به الجبال﴾

﴿*And if there had been a Qur'ān with which mountains could be moved,*﴾

Allāh says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'ān and none else.' Or, this Qur'ān is more worthy to cause all this, because of its marvelous eloquence that defies the ability of

mankind and the *Jinns*, even if all of them gather their forces together to invent something like it or even a *Sūrah* like it. Yet, these idolators disbelieve in the Qur'ān and reject it. Allāh said,

﴿بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا﴾

﴿But the decision of all things is certainly with Allāh.﴾

The decision over all affairs is with Allāh Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allāh misguides, will never find enlightenment and he whom Allāh guides, will never be misled.

We should state here that it is possible to call other Divine Books, 'Qur'ān', since this Qur'ān is based on all of them. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خُفِّفَتْ عَلَى دَاوُدَ الْقِرَاءَةُ فَكَانَ يَأْمُرُ بِدَابَّتِهِ أَنْ تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ دَابَّتُهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ»

«Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'ān. He used to eat only from what his hand made.»[1]

Al-Bukhāri collected this *Ḥadīth*.[2] The Qur'ān mentioned here is refers to the Zabūr. Allāh said next,

﴿أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟﴾

﴿Have not then those who believed yet known﴾

that not all people would believe and understand and that,

﴿أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا﴾

﴿had Allāh willed, He could have guided all mankind?﴾

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'ān. Had Allāh revealed it to a mountain, you would see the mountain shake and humbled from fear of Allāh. The *Ṣaḥīḥ* recorded that the

[1] Aḥmad 2:314.

[2] *Fatḥ Al-Bāri* 8:248.

Messenger of Allāh ﷺ said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allāh to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.»[1]

This *Hadīth* indicates that every Prophet's miracle disappeared upon his death, but this Qur'ān will remain as evidence for all times. Verily, the miracle of the Qur'ān will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'ān is serious and is not meant for jest; any tyrant that abandons it, Allāh will destroy him; he who seeks guidance in other than the Qur'ān, then Allāh will misguide him.

Allāh said next,

﴿بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا﴾

﴾But the decision of all things is certainly with Allāh.﴿

Ibn 'Abbās commented, "He will only do what He wills and He decided that He will not do that."[2] Ibn Ishāq reported a chain for this, and Ibn Jarīr At-Ṭabari agreed with it. Allāh said next,

﴿وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ﴾

﴾And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,﴿

because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allāh said in other *Āyāt*,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْآيَٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾﴾

﴾And indeed We have destroyed towns round about you, and We have shown (them) the Āyāt in various ways that they

[1] *Fath Al-Bāri* 8:619.

[2] At-Ṭabari 16:447

might return (to the truth).﴾[46-27], and,

﴿أَفَلَا يَرَوْنَ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ ۚ أَفَهُمُ ٱلْغَـٰلِبُونَ﴾

﴾*See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?*﴿ [21:44]

Qatādah narrated that Al-Ḥasan commented on Allāh's statement,

﴿أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ﴾

﴾*or it settles close to their homes,*﴿

"It is in reference to the disaster."[1] This is the apparent meaning here.

Al-'Awfi reported that bin 'Abbās said about,

﴿تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ﴾

﴾*And a Qāri'ah (disaster) strikes them because of their (evil) deeds*﴿

"A torment that descends on them from heaven,

﴿أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ﴾

﴾*or it settles close to their homes,*﴿

when the Messenger of Allāh ﷺ camps near their area and fights them." Similar was reported from Mujāhid and Qatādah. 'Ikrimah said in another narration he reported from Ibn 'Abbās that,

﴿قَارِعَةٌ﴾

﴾*Qari'ah*﴿ means affliction. These scholars also said that,

﴿حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ﴾

﴾*until the promise of Allāh comes to pass.*﴿

refers to the conquering of Makkah. Al-Ḥasan Al-Baṣri said that it refers to the Day of Resurrection. Allāh said next,

﴿إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ﴾

[1] Aṭ-Ṭabari 16:459.

﴾*Certainly, Allāh breaks not His promise.*﴿

to His Messengers to aid them and their followers in this life and the Hereafter,

﴿فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾﴾

﴾*So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.*﴿[14:47]

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾﴾

﴾*32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!*﴿

Comforting the Messenger of Allāh ﷺ

Allāh says to His Messenger, while comforting him in facing his people's denial of him,

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ﴾

'﴾*And indeed (many) Messengers were mocked at before you*﴿, so you have a good example in them,

﴿فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟﴾

﴾*but I granted respite to those who disbelieved,*﴿ deferred their judgment for a term appointed,

﴿ثُمَّ أَخَذْتُهُمْ﴾

﴾*and finally I punished them.*﴿

with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment?' Allāh said in another *Āyah*,

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾﴾

﴾*And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).*﴿[22:48]

It is recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said,

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Verily, Allāh gives respite to the unjust until when He seizes him, He never lets go of him.*»

The Messenger ﷺ next recited this *Āyah*,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

﴿*Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe.*﴾[11:102][1]

﴿أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا
يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ وَمَن
يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾﴾

﴿*33. Is then He (Allāh) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allāh sends astray, for him there is no guide.*﴾

There is no Similarity between Allāh and False Deities in any Respect

Allāh said,

﴿أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ﴾

﴿*Is then He (Allāh) Who takes charge of every person and knows all that he has earned?*﴾

Allāh is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allāh said in other *Āyāt*,

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ
تُفِيضُونَ فِيهِ﴾

﴿*Neither you do any deed nor recite any portion of the Qur'ān,*

[1] *Fatḥ Al-Bāri* 8:205, Muslim 4:1997.

nor you do any deed, but we are witness thereof, when you are doing it.﴿ [10:61] and Allāh said,

﴾وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا﴿

﴾*Not a leaf falls, but He knows it.*﴿ [6:59]

﴾وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ﴿٦﴾﴿

﴾*And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposits. All is in a Clear Book.*﴿[11:6],

﴾سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍ بِٱلَّيْلِ وَسَارِبٌ بِٱلنَّهَارِ ﴿١٠﴾﴿

﴾*It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.*﴿ [13:10]

﴾يَعْلَمُ ٱلسِّرَّ وَأَخْفَى﴿

﴾*He knows the secret and that which is yet more hidden.*﴿ [20:7] and,

﴾وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴿

﴾*And He is with you wherever you may be. And Allāh is the All-Seer of what you do.*﴿ [57:4]

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers? The answer to the question in the *Āyah* was omitted, because it is implied, for Allāh said next,

﴾وَجَعَلُوا لِلَّهِ شُرَكَآءَ﴿

﴾*Yet, they ascribe partners to Allāh.*﴿

which they worshipped besides Him, such as idols, rivals and false deities,

﴾قُلْ سَمُّوهُمْ﴿

﴾*Say: "Name them!"*﴿

make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allāh said,

﴿أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ﴾

﴿Is it that you will inform Him of something He knows not in the earth?﴾

for had that thing existed in or on the earth, Allāh would have known about it because nothing ever escapes His knowledge,

﴿أَم بِظَاهِرٍ مِّنَ الْقَوْلِ﴾

﴿or is it (just) a show of words?﴾

or doubts expressed in words, according to Mujāhid,[1] while Aḍ-Ḍaḥḥāk and Qatādah said, false words.[2] Allāh says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

﴿إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ وَلَقَدْ جَاءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ ﴿٢٣﴾﴾

﴿They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!﴾[53:23]

Allāh said next,

﴿بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ﴾

﴿Nay! To those who disbelieved, their plotting is made fair seeming,﴾

or their words, according to Mujāhid.[3] This *Āyah* refers to the misguidance of the polytheists and their propagation night and day. Allāh said in another *Āyah*,

﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُم﴾

[1] Aṭ-Ṭabari 16:466.

[2] Ibid.

[3] Aṭ-Ṭabari 16:467

﴾*And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.*﴿

Allāh said next,

﴾وَصُدُّوا عَنِ السَّبِيلِ﴿

﴾*and they have been hindered from the right path;*﴿

Some read with *Fatha* over the *Ṣād* (i.e. *wa Ṣaddū*), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with *Damma* over the *Ṣād* (i.e. *wa Ṣuddū*), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allāh said,

﴾وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴿

﴾*and whom Allāh sends astray, for him there is no guide.*﴿

Allāh said in similar instances,

﴾وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا﴿

﴾*And whomsoever Allāh wants to suffer a trial, you can do nothing for him against Allāh.*﴿ [5:41], and,

﴾إِن تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٣٧﴾﴿

﴾*If you covet for their guidance, then verily, Allāh guides not those whom He makes to go astray. And they will have no helpers.*﴿[16:37]

﴾لَّهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ ﴿٣٤﴾ ۞ مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا وَّعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾﴿

﴾*34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allāh.*﴿

﴾*35. The description of the Paradise which those who have Taqwā have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final*

destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.﴾

Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allāh mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the *Kufr* and *Shirk* that the disbelievers indulge in,

﴿لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*For them is a torment in the life of this world,*﴿

by the hands of the believers, killing and capturing them,

﴿وَلَعَذَابُ ٱلْءَاخِرَةِ﴾

﴾*and certainly, the torment of the Hereafter.*﴿ which will come after they suffer humiliation in this life,

﴿أَشَقُّ﴾

﴾*is harder*﴿ many times harder. The Messenger of Allāh ﷺ said to those who agreed to *Mulā'anah*,[1]

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

«*Surely, the torment of this life, is easier than the torment of the Hereafter.*»[2]

Indeed, and just as the Messenger of Allāh ﷺ stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allāh said in other *Āyāt*,

﴿فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾﴾

﴾*So on that Day none will punish as He will punish. And none will bind as He will bind.*﴿[89:25-26], and,

﴿وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا

[1] The curse invoked when it is believed that the spouse has committed adultery and there are no witnesses. See the *Tafsīr* of *Sūrat An-Nūr* no 7.

[2] Muslim 2:1131.

وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟
ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾ قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى
وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾﴾

﴾*And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwā?" It will be theirs as a reward and as a final destination.*﴿ [25:11-15]

Similarly He said;

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ﴾

﴾*The description of the Paradise which those who have Taqwā have been promised*﴿

meaning its description and qualities;

﴿تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴾*Underneath it rivers flow,*﴿

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allāh also said,

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ
مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ﴾

﴾*The description of Paradise which those who have Taqwā have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.*﴿ [47:15]

Allāh said next,

﴿أُكُلُهَا دَآئِمٌ وَظِلُّهَا﴾

﴾*its provision is eternal and so is its shade*﴿

for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two *Ṣaḥīḥs* that Ibn 'Abbās narrated in the *Ḥadīth* about the Eclipse prayer that the Companions said, "O Allāh's Messenger! While you were standing [in prayer], we saw you reach for something with your hand and then you brought it back." The Messenger ﷺ said,

«إِنِّي رَأَيْتُ الْجَنَّةَ - أَوْ أُرِيتُ الْجَنَّةَ - فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا»

«I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.»[1]

Imām Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَمَخَّطُونَ وَلَا يَتَغَوَّطُونَ، وَلَا يَبُولُونَ، طَعَامُهُمْ جُشَاءٌ كَرِيحِ الْمِسْكِ، وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّقْدِيسَ كَمَا يُلْهَمُونَ النَّفَسَ»

«The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allāh) as spontaneously as they breathe.»[2]

Imāms Aḥmad and An-Nasā'ī recorded that Thumāmah bin 'Uqbah said that he heard Zayd bin Arqam say, "A man from the People of the Scriptures came and said [to the Prophet ﷺ], 'O Abul-Qāsim! You claim that the people of Paradise eat and drink?' The Prophet ﷺ said,

«نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ لَيُعطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ وَالْجِمَاعِ وَالشَّهْوَةِ»

«Yes. By He in Whose Hand is Muḥammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.»

That man asked, 'He who eats and drinks needs to relieve the

[1] *Fatḥ Al-Bārī* 2:271, Muslim 2:626.

[2] Muslim no. 2835.

call of nature, but Paradise is pure [from feces and urine]?' The Prophet ﷺ said,

«تَكُونُ حَاجَةُ أَحَدِهِمْ رَشْحًا يَفِيضُ مِنْ جُلُودِهِمْ كَرِيحِ الْمِسْكِ فَيَضْمُرُ بَطْنُهُ»

«*One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.*»

Imām Aḥmad and An-Nasā'ī collected this *Ḥadīth*.[1]

Allāh said in other *Āyāt*,

﴿وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾﴾

﴿*And fruit in plenty, whose supply is not cut off nor are they out of reach.*﴾[56:32-33], and,

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾﴾

﴿*And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.*﴾[76:14]

The shade of Paradise is everlasting and never shrinks, just as Allāh said,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾﴾

﴿*But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.*﴾[4:57]

Allāh often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allāh mentioned the description of Paradise here, He next said,

﴿تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ﴾

﴿*this is the end (final destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.*﴾

Allāh said in another *Āyah*,

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

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[1] Aḥmad 4:367, An-Nasā'ī in *Al-Kubrā* 1178.

﴾Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴿ [59:20]

﴿وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن يُنكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَآبِ ﴿٣٦﴾ وَكَذَٰلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾﴾

﴾36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Aḥzāb (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allāh and not to join partners with Him. To Him I call and to Him is my return."﴿

﴾37. And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walī (protector) or defender against Allāh.﴿

The Truthful Ones from among the People of the Scriptures rejoice at what Allāh has revealed to Muḥammad ﷺ

Allāh said,

﴿وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ﴾

﴾Those to whom We have given the Book,﴿ and they adhere by it,

﴿يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ﴾

﴾rejoice at what has been revealed unto you,﴿

i.e. the Qur'ān, because they have evidence in their Books affirming the truth of the Qur'ān and conveying the good news of its imminent revelation, just as Allāh said in another *Āyah*,

﴿الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ﴾

﴾Those to whom We gave the Book recite it as it should be recited.﴿ [2:121]

Allāh said,

﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟﴾

﴾Say: "Believe in it (the Qur'an) or do not believe."﴿ [17:107], until,

﴿إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾

﴾Truly, the promise of our Lord must be fulfilled.﴿ [17:109]

meaning, Allāh's promise to us in our Books to send Muḥammad ﷺ is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾﴾

﴾And they fall down on their faces weeping and it increases their humility.﴿ [17:109]

Allāh said next,

﴿وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ﴾

﴾but there are among the Aḥzāb (Confederates) those who reject a part thereof.﴿

meaning, 'There are those among the sects who disbelieve in some of what was revealed to you (O Muḥammad).' Mujāhid said that,

﴿وَمِنَ ٱلْأَحْزَابِ﴾

﴾but there are among the Aḥzāb (Confederates)﴿, refers to Jews and Christians,

﴿مَن يُنكِرُ بَعْضَهُۥ﴾

﴾those who reject a part thereof﴿, meaning, 'They reject a part of the truth that came down to you - O Muḥammad.' Similar was reported from Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam.[1] Allāh said in similar *Āyāt*,

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ﴾

﴾And there are, certainly, among the People of the Scripture,

[1] Aṭ-Ṭabari 16:474. Meaning Allāh has not done those things mentioned in *Āyah* no 31.

those who believe in Allāh.﴾ [3:199]

Allāh said next,

﴿قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ﴾

﴾*Say: "I am commanded only to worship Allāh and not to join partners with Him..."*﴿

meaning, 'I (Muḥammad) was sent with the religion of worshipping Allāh alone without partners, just as the Messengers before me,

﴿إِلَيْهِ أَدْعُوا۟﴾

﴾*To Him (alone) I call*﴿, I call the people to His path,

﴿وَإِلَيْهِ مَـَٔابِ﴾

﴾*and to Him is my return.*﴿ final destination and destiny.'

Allāh said,

﴿وَكَذَٰلِكَ أَنزَلْنَـٰهُ حُكْمًا عَرَبِيًّا﴾

﴾*And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic.*﴿

Allāh says, 'Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'ān, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

﴿لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

﴾*Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.*﴿' [41:42]

Allāh's statement,

﴿وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم﴾

﴾*Were you to follow their (vain) desires*﴿, means, their opinions,

﴿بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ﴾

﴾*after the knowledge which has come to you*﴿ from Allāh, all praise to Him,

﴿مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ﴿٣٧﴾﴾

مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا وَّعُقْبَى
الْكَافِرِينَ النَّارُ ﴿٣٥﴾ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ
بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن يُنكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ ﴿٣٦﴾
وَكَذَٰلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَمَا
جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾ وَلَقَدْ
أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ
لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾
يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾
وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ
الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا
مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ
الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ ﴿٤٢﴾

﴾then you will not have any Walī (protector) or defender against Allāh.﴿

This part of the *Āyah* warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic Sunnah and the path of Muḥammad, may Allāh's best peace and blessings be on him.

﴾وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾﴿

﴾38. And indeed We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's leave. (For) every matter there is a decree (from Allāh).﴿

﴾39. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.﴿

All Prophets and Messengers were Humans

Allāh says, 'Just as We have sent you O Muḥammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.' Allāh said to the most honorable and Final Messenger,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

﴾Say: "I am only a man like you. It has been revealed to me."﴿ [18:110]

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«أَمَّا أَنَا فَأَصُومُ وَأُفْطِرُ، وَأَقُومُ وَأَنَامُ، وَآكُلُ اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

«As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.»[1]

No Prophet can bring a Miracle except by Allāh's Leave

Allāh said,

﴿وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴾And it was not for a Messenger to bring a sign except by Allāh's leave.﴿

meaning, no Prophet could have brought a miracle to his people except by Allāh's permission and will, for this matter is only decided by Allāh the Exalted and Most Honored, not the Prophets; surely Allāh does what He wills and decides what He wills.

﴿لِكُلِّ أَجَلٍ كِتَابٌ﴾

﴾(For) every matter there is a decree (from Allāh).﴿

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allāh,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَٰلِكَ فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾﴾

﴾Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴿[22:70]

[1] *Fatḥ Al-Bāri* 9:5, Muslim 2:1020.

Meaning of Allāh blotting out what He wills and confirming what He wills of the Book

Allāh said,

﴿يَمْحُوا اللَّهُ مَا يَشَآءُ﴾

﴾*Allāh blots out what He wills*﴿ of the divinely revealed Books,

﴿وَيُثْبِتُ﴾

﴾*and confirms*﴿, until the Qur'ān, revealed from Allāh to His Messenger peace be upon him, abrogated them all.

Mujāhid commented;

﴿يَمْحُوا اللَّهُ مَا يَشَآءُ وَيُثْبِتُ﴾

﴾*Allāh blots out what He wills and confirms (what He wills).*﴿

"Except life and death, misery and happiness [i.e., faith and disbelief], for they do not change."[1] Manṣūr said that he asked Mujāhid, "Some of us say in their supplication, 'O Allāh! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones." Mujāhid said. "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these *Āyāt*,

﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ﴾

﴾*We sent it (this Qur'an) down on a blessed night.*﴿

Mujāhid commented next, "During *Laylatul-Qadr* (Night of the Decrees), Allāh decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change."[2] Al-A'mash narrated that Abu Wā'il, Shaqīq bin Salamah said that he used to recite this supplication often, "O Allāh, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and

[1] Aṭ-Ṭabari 16:479.
[2] Aṭ-Ṭabari 16:480.

confirm what You will, and with You is the Mother of the Book."[1] Ibn Jarīr At-Ṭabari collected this. Similar statements were collected from 'Umar bin Al-Khaṭṭāb and 'Abdullāh bin Mas'ūd, indicating that Allāh blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imām Aḥmad recorded that Thawbān said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ»

«*A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness). can increase the life span.*"»

An-Nasā'ī and Ibn Mājah collected this *Ḥadīth*.[2] There is also a *Ḥadīth* recorded in the *Ṣaḥīḥ* that affirms that maintaining the ties of the womb increases the life span.[3]

Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾﴾

﴾*Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.*﴿

"A man might work in Allāh's obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allāh blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allāh. This is what Allāh confirms."[4] It was also reported that Sa'īd bin Jubayr said that this *Āyah* is in the meaning of another *Āyah*,

﴿فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾

﴾*Then He forgives whom He wills and punishes whom He*

[1] Aṭ-Ṭabari 16:481.

[2] Aḥmad 5:227, Ibn Mājah no. 90.

[3] Muslim no. 2557.

[4] Aṭ-Ṭabari 16:483.

wills. And Allāh is able to do all things.﴾[1] [2:284]

﴿وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ ٱلْحِسَابِ ﴿٤١﴾﴾

﴾*40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.*﴿

﴾*41. See they not that We gradually reduce the land from its outlying borders. And Allāh judges, there is none to put back His judgement, and He is swift at reckoning.*﴿

Punishment is by Allāh, and the Messenger's Job is only to convey the Message

Allāh said to His Messenger ﷺ,

﴿وَإِن مَّا نُرِيَنَّكَ﴾

'﴾*Whether We show you*﴿ O Muḥammad, part of the disgrace and humiliation We have promised your enemies in this life,

﴿أَوْ نَتَوَفَّيَنَّكَ﴾

﴾*or cause you to die*﴿ before that,

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ﴾

﴾*your duty is only to convey*﴿ We have only sent you to convey to them Allāh's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

﴿وَعَلَيْنَا ٱلْحِسَابُ﴾

﴾*and on Us is the reckoning*﴿, their reckoning and recompense is on Us.' Allāh said in similar *Āyāt*,

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾﴾

﴾*So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and*

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[1] Al-Qurṭubi 9:331.

disbelieves. Then Allāh will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning.﴿[88:21-26]

Allāh said next,

﴿أَوَلَمْ يَرَوْا أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا﴾

﴾*See they not that We gradually reduce the land from its outlying borders.*﴿

Ibn 'Abbās commented, "See they not that We are granting land after land to Muḥammad (ﷺ)?"[1] Al-Ḥasan and Aḍ-Ḍaḥḥāk commented that this *Āyah* refers to Muslims gaining the upper hand over idolators,[2] just as Allāh said in another *Āyah*,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ﴾

﴾*And indeed We have destroyed towns round about you.*﴿ [46:27]

﴿وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ ٱلْكُفَّـٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿٤٢﴾﴾

﴾*42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).*﴿

The Disbelievers plot, but the Believers gain the Good End

Allāh says,

﴿وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴾*And verily, those before them did devise plots,*﴿

against their Messengers, they wanted to expel them from their land, but Allāh devised plots against the disbelievers and gave the good end to those who fear Him. Allāh said in other *Āyāt*,

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ

[1] Aṭ-Ṭabari 16:493.

[2] Aṭ-Ṭabari 16:494.

ٱلْمَـٰكِرِينَ ﴿٣٠﴾﴾

﴿*And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.*﴾ [8:30], and,

﴿وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَـٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾﴾

﴿*So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.*﴾[27:50,51]

Allāh said next,

﴿يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ﴾

﴿*He knows what every person earns,*﴾

meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

(وَسَيَعْلَمُ ٱلْكَافِرُ)

and the *Kāfir* (disbeliever) will know

﴿ٱلْكُفَّـٰرُ﴾

or the *Kuffār* (disbelievers) according to another way of reciting,

﴿لِمَنْ عُقْبَى ٱلدَّارِ﴾

﴿*who gets the good end.*﴾ who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allāh.

﴿وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَـٰبِ ﴿٤٣﴾﴾

﴿*43. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture."*﴾

Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet ﷺ

Allāh says, the disbelievers reject you and say,

﴿لَسْتَ مُرْسَلًا﴾

﴿*You are not a Messenger.*﴾ from Allāh,

﴿قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ﴾

﴿*Say: "Sufficient as a witness between me and you is Allāh..."*﴾

meaning, say, 'Allāh is sufficient for me and He is the witness over me and you. He is witness that I (Muḥammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allāh said,

﴿وَمَنْ عِندَهُۥ عِلْمُ الْكِتَابِ﴾

﴿*and those too who have knowledge of the Scripture.*﴾

This refers to 'Abdullāh bin Salām, according to Mujāhid.[1] However, this opinion is not plausible, since this *Āyah* was revealed in Makkah and 'Abdullāh bin Salam embraced Islām soon after the Prophet ﷺ emigrated to Al-Madīnah. A more suitable explanation is that narrated by Al-'Awfi from Ibn 'Abbās that this *Āyah* refers to Jews and Christians.[2] Qatādah said that among them are, 'Abdullāh bin Salām, Salmān (Al-Fārisi) and Tamīm Ad-Dāri.[3]

The correct view is that this *Āyah*,

﴿وَمَنْ عِندَهُۥ﴾

﴿*and those too who have...*﴾, refers to the scholars of the People of the Scriptures who find the description of Muḥammad ﷺ in their Books and the good news of his advent that were conveyed to them by their Prophets. Allāh said in other *Āyāt*,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَوٰةَ وَالَّذِينَ هُم بِآيَاتِنَا

[1] Aṭ-Ṭabari 16:502.
[2] Ibid.
[3] Aṭ-Ṭabari 16:503.

﴿يُؤْمِنُونَ ۝١٥٦ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ﴾

﴿And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh and the Injīl.﴾ [7:156-157] and,

﴿أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ۝١٩٧﴾

﴿It is not a sign to them that the learned scholars of the Children of Israel knew it (as true)?﴾[26:197]

There are similar *Āyāt* that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of *Sūrat Ar-Ra'd*, and all praise is due to Allāh and all favors are from Him.

The *Tafsīr* of *Sūrah Ibrāhīm* (Chapter -14)

Which was revealed in Makkah

الجزء الثالث عشر ٢٥٥ سورة إبراهيم

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

سُورَةُ إِبْرَاهِيمَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
الٓر كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾
اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ
لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ
الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾ وَمَا أَرْسَلْنَا
مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ
مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ
﴿٤﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ
قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُم بِأَيَّامِ
اللَّهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الٓر كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾﴾

﴾1. Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.﴿

﴾2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.﴿

﴾3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allāh and seek crookedness therein - they are far astray.﴿

Describing the Qur'ān and warning Those Who defy it

Previously we discussed the meaning of the separate letters that appear in the beginnings of some *Sūrahs*.

﴾كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ﴿

﴾(This is) a Book which We have revealed unto you...﴿

Allāh says, 'This is a Book that We have revealed to you, O Muḥammad. This 'Book', is the Glorious Qur'ān, the most honored Book, that Allāh sent down from heaven to the most honored Messenger of Allāh sent to all the people of the earth, Arabs and non-Arabs alike,

﴾لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴿

﴾in order that you might lead mankind out of darkness into light﴿

We sent you, O Muḥammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

﴾ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ﴿

﴾Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyā (supporters and helpers) are Ṭāghūt (false deities), they bring them out from light into darkness.﴿ [2:257], and,

﴾هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴿

﴾It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light.﴿ [57:9]

Allāh said next,

﴾بِإِذْنِ رَبِّهِمْ﴿

﴾by their Lord's leave﴿, He guides those whom He destined to be guided by the hand of His Messenger ﷺ, whom He

sent to guide them by His command,

﴿إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ﴾

﴾to the path of the All-Mighty,﴿

Who can never be resisted or overpowered. Rather, Allāh is Irresistible above everything and everyone else,

﴿ٱلْحَمِيدِ﴾

﴾the Praised.﴿ Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allāh's statement,

﴿ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾Allāh to Whom belongs all that is in the heavens and all that is in the earth!﴿, is similar to,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

> *﴾Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth.﴿* [7:158]

Allāh's statement,

﴿وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾

﴾And woe unto the disbelievers from a severe torment.﴿

means, 'woe to them on the Day of Judgment because they defied you, O Muḥammad, and rejected you.' Allāh described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

﴿وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ﴾

﴾and hinder (men) from the path of Allāh﴿, from following the Messengers,

﴿وَيَبْغُونَهَا عِوَجًا﴾

﴾and seek crookedness therein﴿ they seek to make Allāh's path crooked, even though it is straight itself and does not deviate

on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤﴾﴾

﴾4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.﴿

Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allāh is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allāh said next,

﴿فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ﴾

﴾Then Allāh misleads whom He wills and guides whom He wills.﴿

after the proof and evidence have been established for the people, Allāh misguides whom He wills from the path of guidance and guides whom He wills to the truth,

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴾And He is the All-Mighty,﴿ whatever He wills occurs and whatever He does not will never occurs,

﴿ٱلْحَكِيمُ﴾

﴾the All-Wise.﴿ in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allāh's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muḥammad bin 'Abdullāh, Allāh's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two *Ṣaḥīḥs* that Jābir said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«I have been given five things which were not given to anyone else before me. Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.»[1] Allāh said,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴾*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh...*﴿ [7:158]

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝٥﴾

﴾*5. And indeed We sent Mūsā with Our Āyāt (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allāh. Truly, therein are Āyāt for every patient, thankful (person)."*﴿

Story of Mūsā and His People

Allāh says here, 'Just as We sent you (O, Muḥammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Mūsā to the Children of Israel with Our *Āyāt* (signs, or miracles).' Mujāhid said that this part of the *Āyah* refers to the nine miracles.

﴿أَنْ أَخْرِجْ قَوْمَكَ﴾

﴾*Bring out your people*﴿ he is being commanded;

[1] *Fatḥ Al-Bāri* 1:519, Muslim 1:370.

﴿أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَٰتِ إِلَى النُّورِ﴾

﴾Bring out your people from darkness into light,﴿

call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

﴿وَذَكِّرْهُم بِأَيَّىٰمِ اللَّهِ﴾

﴾and remind them of the annals (or days) of Allāh﴿

remind them (O Mūsā) of Allāh's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir'awn and his injustice, tyranny and brutality. This is when Allāh delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujāhid, Qatādah and several others said this.[1]

Allāh said next,

﴿إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴾Truly, therein are Āyāt for every patient, thankful (person).﴿

Allāh says, 'Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir'awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatādah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it."[2] It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ»

«Verily, all of the matter of the believer is amazing, for every decision that Allāh decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is

[1] Aṭ-Ṭabari 16:521.

[2] Aṭ-Ṭabari 16:523.

good for him.»[1]

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ أَنجَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي
ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّنَ
رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ
عَذَابِي لَشَدِيدٌ ﴿٧﴾ وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الْأَرْضِ
جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ
مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ وَالَّذِينَ مِن
بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم
بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾ ۞ قَالَتْ
رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ
لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى ۚ قَالُوا إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾ وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾﴾

«6. And (remember) when Mūsā said to his people: "Call to mind Allāh's favor to you, when He delivered you from Fir'awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord."»

«7. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe."»

«8. And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."»

Allāh states that Mūsā reminded his people about Allāh's annals and days and of Allāh's favors and bounties that He bestowed on them, when He saved them from Fir'awn and his

[1] Muslim 4:2295.

people and the torment and disgrace they used to exert on them. They used to slaughter whomever they could find among their sons and let their females live. Allāh delivered them from all this torment, and this is a great bounty, indeed. This is why Allāh described this affliction,

﴿وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

﴾and in it was a tremendous trial from your Lord.﴿

'for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the *Āyah* means, 'what Fir'awn used to do to you was a tremendous

﴿بَلَآءٌ﴾

﴾*trial.*﴿' Both meanings might be considered here and Allāh knows best. Allāh said in another *Āyah* ,

﴿وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾﴾

﴾And We tried them with good and evil in order that they might turn (to Allāh).﴿ [7:168] Allāh's statement next,

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ﴾

﴾And (remember) when your Lord proclaimed﴿

means, proclaimed and made known His promise to you. It is possible that this *Āyah* means, your Lord has vowed and sworn by His might, grace and exaltness. Allāh said in a similar *Āyah*,

﴿وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ﴾

﴾And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.﴿ [7:167]

Allāh said,

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

﴾If you give thanks, I will give you more;﴿

meaning, 'if you appreciate My favor on you, I will give you more of it,

﴿وَلَئِن كَفَرْتُمْ﴾

﴾*but if you are thankless*﴿ if you are not thankful for My favors, covering and denying, them,

﴾إِنَّ عَذَابِي لَشَدِيدٌ﴿

﴾*verily, My punishment is indeed severe*﴿, by depriving you of the favor and punishing you for being unappreciative of it.' A *Ḥadīth* states that,

«إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ»

«*A servant might be deprived of a provision (that was written for him) because of a sin that he commits.*»

Allāh said,

﴾وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾﴿

﴾*And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."*﴿

Allāh does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

﴾إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ﴿

﴾*If you disbelieve, then verily, Allāh is not in need of you*﴿ [39:7] and,

﴾فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ﴿٦﴾﴿

﴾*So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of all needs), Worthy of all praise.*﴿ [64:6]

In his *Ṣaḥīḥ*, Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said that his Lord the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ»

«O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean."»[1]

Verily, all praise and glory are due to Allāh, the Rich [free of need], the Worthy of all praise.

﴿أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا
يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا
أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾﴾

﴾9. Has not the news reached you, of those before you, the people of Nūh, 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."﴿

Earlier Nations disbelieved in Their Prophets

Allāh narrated to this *Ummah* (followers of Muḥammad ﷺ) the stories of the people of Prophet Nūh, 'Ād and Thamūd, and other ancient nations that belied their Messengers. Only Allāh knows the count of these nations,

﴿جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴾To them came their Messengers with clear proofs,﴿

they brought them evidences and plain, tremendous proofs and signs. Ibn Isḥāq reported that 'Amr bin Maymūn said that

[1] Muslim 4:1994.

'Abdullāh said about Allāh's statement,

﴿لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

﴾*None knows them but Allāh.*﴿

"The genealogists utter lies."[1] This is why 'Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma'dd bin 'Adnān."[2]

Meaning of, "*They put Their Hands in Their Mouths*"

Allāh said next,

﴿فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ﴾

﴾*but they put their hands in their mouths*﴿

It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allāh, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujāhid, Muḥammad bin Ka'b and Qatādah said that they belied the Messengers and refuted their call with their mouths.[3] I (Ibn Kathīr) say that Mujāhid's *Tafsīr* is supported by the completion of the narrative,

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ﴾

﴾*and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."*﴿

Al-'Awfi reported that Ibn 'Abbās said, "When they heard Allāh's Word, they were amazed and placed their hands on their mouths,"[4]

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ﴾

﴾*and said: "Verily, we disbelieve in that with which you have been sent."*﴿

[1] Aṭ-Ṭabari 16:528.
[2] *Tafsīr Al-Qurṭubi* 9:344.
[3] Aṭ-Ṭabari 16:534.
[4] Aṭ-Ṭabari 16:533.

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ
يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم
بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
﴿١١﴾ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ
وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ
﴿١٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ
أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
ٱلظَّٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ
ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾ وَٱسْتَفْتَحُوا۟
وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ
مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ
وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن
وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ
أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ
مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

﴿ قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ
شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن
ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ
مُّسَمًّى ۚ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ
مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا
كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا
بِسُلْطَٰنٍ مُّبِينٍ ﴿١٠﴾ قَالَتْ لَهُمْ
رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن
يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ
أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾
وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ
وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾ ﴾

﴾10. Their Messengers said: "(What!) Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."﴿

﴾11. Their Messengers said to them: "We are no more than human beings like you, but Allāh bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allāh. And in Allāh (alone) let the believers put their trust."﴿

﴾12. "And why should we not put our trust in Allāh while He

indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (alone) let those who trust, put their trust."﴾

The Argument between the Prophets and the Disbelievers

Allāh narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allāh alone without partners, the Messengers said,

﴿أَفِي ٱللَّهِ شَكٌّ﴾

﴾*(What!) Can there be a doubt about Allāh...?*﴾

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures? Verily, none besides Allāh is worthy of worship, alone without partners with Him.

Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allāh. Their Messengers said to them,

﴿يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ﴾

﴾*He calls you that He may forgive you of your sins*﴾ in the Hereafter,

﴿وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴾*and give you respite for a term appointed.*﴾, in this worldly life. Allāh said in other *Āyāt*,

﴿وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَـٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ﴾

﴾*Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.*﴾ [10:3]

However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allāh Alone created everything).

Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

﴿إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

﴾*You are no more than human beings like us!*﴿

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

﴿فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ﴾

﴾*Then bring us a clear authority.*﴿, a miracle of our choice.

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ﴾

﴾*Their Messengers said to them: "We are no more than human beings like you..."*﴿

affirming that truly, they were only human being like their nations,

﴿وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ﴾

﴾*but Allāh bestows His grace to whom He wills of His servants.*﴿, with prophethood and messengership which is His choice,

﴿وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَٰنٍ﴾

﴾*It is not ours to bring you an authority*﴿ according to your choice,

﴿إِلَّا بِإِذْنِ ٱللَّهِ﴾

﴾*except by the permission of Allāh.*﴿, after we beg Him and He provides us with a miracle,

﴿وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ﴾

﴾*And in Allāh (alone) let the believers put their trust.*﴿ in all their affairs. Their Messengers said to them next,

﴿وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ﴾

﴾*And why should we not put our trust in Allāh*﴿, after He had guided us to the best, most clear and plain way,

﴿وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا﴾

﴾*And we shall certainly bear with patience all the hurt you may cause*

us﴿, such as foolish actions and abusive statements,

﴿وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ﴾

﴾*and in Allāh (alone) let those who trust, put their trust.*﴿

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّـٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾ وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾﴾

﴾*13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers."*﴿

﴾*14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat."*﴿

﴾*15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.*﴿

﴾*16. In front of him is Hell, and he will be made to drink boiling, festering water.*﴿

﴾*17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.*﴿

Disbelieving Nations threaten Their Messengers with Expulsion

Allāh narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banshiment. For instance, the people of Prophet Shu'ayb, peace be upon him, said to him and to those who believed in him,

﴿لَنُخْرِجَنَّكَ يَـٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ﴾

﴾*We shall certainly drive you out from our town, O Shu'ayb, and those who have believed with you.*﴿ [7:88]

The people of Prophet Lūt, peace be upon him, said,

﴿أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ﴾

﴾*Drive out the family of Lut from your city.*﴿ [27:56]

Allāh said about the idolators of Quraysh,

﴿وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾﴾

﴾*And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.*﴿[17:76] and,

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾﴾

﴾*And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.*﴿ [8:30]

Allāh gave victory and aid to His Messenger ﷺ after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allāh, the Exalted. Allāh kept granting His Messenger ﷺ more dominance until He opened for him Makkah, which sought to expel him. Allāh gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allāh in large crowds and in a very short time Allāh's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allāh's statement,

﴿فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ﴾

﴾*So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them."*﴿ [14:13,14]

Allāh said in other *Āyāt*,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾﴾

﴾*And, verily, Our Word has gone forth of old for Our*

servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors.﴿ [37:171-173],

﴾كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴿

﴾*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allāh is All-Powerful, All-Mighty."*﴿[58:21]

﴾وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ﴿

﴾*And indeed We have written in Az-Zabūr after Adh-Dhikr.*﴿ [21:05]

﴾قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَـٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾﴿

﴾*Musa said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have Taqwā."*﴿[7:128] and,

﴾وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَـٰرِقَ ٱلْأَرْضِ وَمَغَـٰرِبَهَا ٱلَّتِى بَـٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾﴿

﴾*And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people erected.*﴿[7:137]

Allāh said next,

﴾ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ﴿

﴾*This is for him who fears standing before Me and also fears My threat.*﴿

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allāh said in other instances,

﴿فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى
ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾﴾

﴿*Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.*﴾[79:37-41] and,

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾﴾

﴿*But for him who fears the standing before his Lord, there will be two Gardens.*﴾[55:46]

Allāh said next,

﴿وَٱسْتَفْتَحُوا۟﴾

﴿*And they sought victory and help*﴾ refers to the Messengers who sought the help and victory of their Lord over their nations, according to 'Abdullāh bin 'Abbās, Mujāhid and Qatādah.[1] 'Abdur-Raḥmān bin Zayd bin Aslam said that this *Āyah* refers to the nations, invoking Allāh's victory against themselves![2] Some idolators said,

﴿ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا
بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

﴿*O Allāh ! If this (Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.*﴾ [8:32]

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allāh against themselves on the day of Badr, and the Messenger of Allāh ﷺ invoked Him for victory and support. Allāh said to the idolators then,

﴿إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ﴾

﴿*(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it*

[1] Aṭ-Ṭabari 16:544-545.

[2] Aṭ-Ṭabari 16:545.

will be better for you.﴾ [8:19]

Allāh knows best. Allāh said next,

﴿وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ﴾

﴾*and every obstinate, arrogant dictator was brought to a complete loss and destruction.*﴿

those who were arrogant and rebelled against the truth. Allāh said in other *Āyāt*,

﴿أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۝ مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ۝ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ۝﴾

﴾*(Allāh will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allāh. Then both of you cast him in the severe torment."*﴿ [50:24-26]

The Prophet ﷺ said,

«إِنَّهُ يُؤْتَى بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَتُنَادِي الْخَلَائِقَ، فَتَقُولُ: إِنِّي وُكِّلْتُ بِكُلِّ جَبَّارٍ عَنِيدٍ»

«*On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant."*»[1]

Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allāh, the Mighty, the Able for victory.

Allāh said next,

﴿مِّن وَرَآئِهِ جَهَنَّمُ﴾

﴾*In front of him is Hell,*﴿ Allāh says that *Jahannam* is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

﴿وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ﴾

﴾*and he will be made to drink boiling, festering water.*﴿

in the Fire, his only drink will be from *Ḥamīm* and *Ghassāq*, the former is very hot and the latter is very cold and rotten. Allāh said in another instance,

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[1] At-Tirmidhi nos. 2573,2574.

﴿هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ۝٥٧ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ۝٥٨﴾

﴾This is so! Then let them taste it - Ḥamīm and Ghassāq. And other (torments) of similar kind all together!﴿[38:57-58]

Mujāhid and 'Ikrimah said that this festering water is made of puss and blood.[1]

Allāh said in other *Āyāt*,

﴿وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ۝١٥﴾

﴾And be given to drink boiling water so that it cuts up their bowels.﴿ [47:15] and,

﴿وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ﴾

﴾And if they ask for help, they will be granted water like boiling oil, that will scald their faces.﴿ [18:29]

Allāh's statement,

﴿يَتَجَرَّعُهُۥ﴾

﴾He will sip it unwillingly﴿, indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

﴿وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ۝٢١﴾

﴾And for them are hooked rods of iron.﴿[22:21]

Allāh said next,

﴿وَلَا يَكَادُ يُسِيغُهُۥ﴾

﴾and he will find great difficulty in swallowing it down his throat,﴿

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

﴿وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ﴾

﴾and death will come to him from every side,﴿

his organs, limbs and entire body will suffer pain because of this drink. 'Amr bin Maymūn bin Mahrān commented, "Every

[1] Aṭ-Ṭabari 16:548.

bone, nerve and blood vessel."[1]

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ﴾

﴾and death will come to him from every side,﴿

"All types of torment that Allāh will punish him with on the Day of Resurrection in the fire of *Jahannam* will come to him carrying death, if he were to die. However, he will not die because Allāh the Exalted said,

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا﴾

﴾Neither will it affect them that they die nor shall its torment be lightened for them﴿[35:36]."[2]

Therefore, according to Ibn 'Abbās, may Allāh be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence Allāh's statement here,

﴿وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ﴾

﴾and death will come to him from every side, yet he will not die,﴿

Allāh said,

﴿وَمِن وَرَائِهِ عَذَابٌ غَلِيظٌ﴾

﴾and in front of him, will be a great torment.﴿

even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allāh described the tree of *Zaqqūm*,

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ۝ فَإِنَّهُمْ لَآكِلُونَ
مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ۝ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ۝ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى
الْجَحِيمِ ۝﴾

[1] *Ad-Durr Al-Manthūr* 5:16.

[2] *Ad-Durr Al-Manthūr* 5:16.

﴾*Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayāṭīn; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.*﴿[37:64-68]

Allāh states that they will either be eating from the *Zaqqūm*, drinking the *Ḥamīm*, or being tormented in the Fire, again and again; we seek refuge with Allāh from all of this. Allāh also said,

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾﴾

﴾*This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!*﴿[55:43-44],

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾﴾

﴾*Verily, the tree of Zaqqūm will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were the mighty, the generous! Verily, this is that whereof you used to doubt!"*﴿[44:43-50],

﴿وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾﴾

﴾*And those on the Left Hand - how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.*﴿[56:41-44], and,

﴿هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾﴾

﴾*This is so! And for the Ṭāghūn will be an evil final return. Hell! Where they will burn, and worst is that place to rest!*

This is so! Then let them taste it Ḥamīm and Ghassāq. And other (torments) of similar kind all together!﴾[38:55-58]

There are many other similar *Āyāt* that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allāh the Exalted knows, as just recompense,

﴿وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ﴾

﴾*And your Lord is not at all unjust to (His) slaves.*﴿ [41:46]

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ﴾

﴾*18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).*﴿

A Parable for the Deeds of the Disbelievers

This is a parable that Allāh has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allāh said,

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ﴾

﴾*The parable of those who disbelieved in their Lord is that their works*﴿

on the Day of Judgment, when they will seek their rewards from Allāh the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

﴿فِى يَوْمٍ عَاصِفٍ﴾

﴾*on a stormy day;*﴿ They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allāh said in other *Āyāt*,

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

﴾And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴿[25:23],

﴿مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا
أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾﴾

﴾The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.﴿[3:117],and,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا
يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا
يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾﴾

﴾O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.﴿[2:264]

Allāh said in this *Āyah*,

﴿ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ﴾

﴾That is the straying, far away from the right path﴿

meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,

﴿ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ﴾

﴾That is the straying, far away from the right path.﴿

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾
وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

﴾19. Do you not see that Allāh has created the heavens and the

earth with truth? If He wills, He can remove you and bring (in your place) a new creation!﴾

﴿*20. And for Allāh that is not hard or difficult.*﴾

Proof that Resurrection occurs after Death

Allāh affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals?

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ
الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴿*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely, is able to do all things.*﴾[46:33],

﴿أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ
خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾
أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ
الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ
مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾﴾

﴿*Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He*

Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.﴾[36:77-83]

Allāh's statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

﴾*If He wills, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.*﴿

means, it is not hard or impossible for Allāh to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allāh said in other *Āyāt*,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾﴾

﴾*O mankind! It is you who stand in need of Allāh. But Allāh is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.*﴿[35:15-17],

﴿وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم﴾

﴾*And if you turn away, He will exchange you for some other people and they will not be your likes.*﴿ [47:38]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ﴾

﴾*O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him.*﴿[5:54] and,

﴿إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾﴾

﴾*If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.*﴿[4:133]

أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ إِن يَشَأْ
يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ
﴿٢٠﴾ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا لِلَّذِينَ ٱسْتَكْبَرُوٓا
إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ
مِن شَىْءٍ قَالُوا لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ سَوَآءٌ عَلَيْنَآ
أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾ وَقَالَ ٱلشَّيْطَٰنُ
لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ
فَٱسْتَجَبْتُمْ لِى فَلَا تَلُومُونِى وَلُومُوٓا أَنفُسَكُم مَّآ أَنَا۠
بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ
أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ
﴿٢٢﴾ وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ
فِيهَا سَلَٰمٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾

﴿وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا لِلَّذِينَ ٱسْتَكْبَرُوٓا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ قَالُوا لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾﴾

﴾21. And they all shall appear before Allāh; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allāh's torment?" They will say: "Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."﴿

Disbelieving Chiefs and Their Followers will dispute in the Fire

Allāh said,

﴿وَبَرَزُوا﴾

﴾*And they shall appear*﴿ meaning, all the creatures, the wicked and the righteous among them, will appear before Allāh the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

﴿فَقَالَ ٱلضُّعَفَٰٓؤُا﴾

﴾*then the weak will say*﴿ the followers who used to obey their chiefs, leaders and notables will say,

﴿لِلَّذِينَ ٱسْتَكْبَرُوٓا۟﴾

﴿*to those who were arrogant*﴾ who rebelled against worshipping Allāh alone without partners and obeying the Messengers,

﴿إِنَّا كُنَّا لَكُمْ تَبَعًا﴾

﴿*Verily, we were following you,*﴾, we obeyed your orders and implemented them,

﴿فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ﴾

﴿*can you avail us anything against Allāh's torment?*﴾

They will ask, 'can you prevent any of Allāh's torment from striking us as you used to promise and vow to us?' The leaders will say in response,

﴿لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ﴾

'﴿*Had Allāh guided us, we would have guided you.*﴾

but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

﴿سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ﴾

> ﴿*It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.*﴾

we have no means of escape from what we are in, whether we face it with patience or grief.'

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allāh said in other *Āyāt*,

﴿وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾﴾

> ﴿*And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily,*

Allāh has judged between (His) servants!"﴾[40:47-48],

﴿قَالَ ٱدْخُلُوا فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ
أُخْتَهَا حَتَّىٰٓ إِذَا ٱدَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا
ضِعْفًا مِّنَ ٱلنَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ
لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾﴾

﴿*(Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."*﴾[7:38-39], and,

﴿رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ
وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾﴾

﴿*Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse!*﴾[33:67-68]

Disbelievers will also dispute on the Day of Gathering,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ
ٱلَّذِينَ ٱسْتُضْعِفُوا لِلَّذِينَ ٱسْتَكْبَرُوا لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا لِلَّذِينَ
ٱسْتُضْعِفُوٓا أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ
ٱسْتُضْعِفُوا لِلَّذِينَ ٱسْتَكْبَرُوا بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ
أَندَادًا وَأَسَرُّوا ٱلنَّدَامَةَ لَمَّا رَأَوُا ٱلْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾﴾

﴿*But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly*

have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were wrongdoers." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!" And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴾[34:31-33]

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ
لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم مَّآ أَنَا۠
بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ (٢٢) وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ (٢٣)﴾

﴾*22. And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shayṭān) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers."*﴾

﴾*23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."*﴾

Shayṭān disowns His Followers on the Day of Resurrection

Allāh narrates to us what Iblis will say to his followers after Allāh finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allāh curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

﴿إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ﴾

'﴾*Verily, Allāh promised you a promise of truth.*﴿

by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allāh's promise was true and correct news, while I promised you then betrayed you.' Allāh said in another *Āyah*,

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا﴾

﴾*He (Shayṭān) makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions.*﴿ [4:120]

﴿وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ﴾

﴾*I had no authority over you*﴿

Shayṭān will say, 'I had no proof for what I called you to, nor evidence for what I promised you,

﴿إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى﴾

﴾*except that I called you, and you responded to me.*﴿

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

﴿فَلَا تَلُومُونِى﴾

﴾*So blame me not,*﴿ today,

﴿وَلُومُوٓا۟ أَنفُسَكُم﴾

﴾*but blame yourselves.*﴿, because it is your fault for defying the proofs and following me in the falsehood that I called you to.' *Shayṭān* will say next,

﴿مَّآ أَنَا۠ بِمُصْرِخِكُمْ﴾

﴾*I cannot help you*﴿, I cannot benefit, save, or deliver you from what you are suffering,

﴿وَمَآ أَنتُم بِمُصْرِخِىَّ﴾

﴾*nor can you help me.*﴿, nor can you save me and deliver me

from the torment and punishment I am suffering,

﴿إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ﴾

﴾*I deny your former act of associating me (Shayṭān) as a partner with Allāh.*﴿

or because you associated me with Allāh before,' according to Qatādah.[1] Ibn Jarīr commented; "I deny being a partner with Allāh, the Exalted and Most Honored."[2] This opinion is the most plausible, for Allāh said in other *Āyāt*,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا لَهُمْ أَعْدَآءً وَكَانُوا بِعِبَادَتِهِمْ كَـٰفِرِينَ ﴿٦﴾﴾

﴾*And who is more astray than one who calls on others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.*﴿[46:5-6] and,

﴿كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴾*Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.*﴿[19:82]

Allāh said next,

﴿إِنَّ ٱلظَّـٰلِمِينَ﴾

﴾*Verily, the wrongdoers*﴿, who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the *Āyah* narrates the speech that *Shayṭān* will deliver to the people of the Fire after they enter it, as we stated. 'Āmir Ash-Sha'bi said, "On the Day of Resurrection, two speakers will address the people. Allāh the Exalted will say to 'Īsā, son of Maryam,

﴿ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ﴾

﴾*Did you say unto men: "Worship me and my mother as two gods besides Allāh?"*﴿ [5:116] until,

[1] Aṭ-Ṭabari 16:564.

[2] Aṭ-Ṭabari 16:561.

﴿قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّٰدِقِينَ صِدْقُهُمْ﴾

﴾*Allāh will say: "This is a Day on which the truthful will profit from their truth."*﴿[5:119]

Shayṭān, may Allāh curse him, will stand and address the people,

﴿وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي﴾

﴾*I had no authority over you except that I called you, and you responded to me.*﴿[1]

Allāh next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to *Shayṭān* address them, then He mentioned the final destination of the happy ones,

﴿وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ﴾

﴾*And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,*﴿

wherever they wish them to flow and wherever they may be,

﴿خَٰلِدِينَ فِيهَا﴾

﴾*to dwell therein for ever,*﴿ and will never transfer or be transferred from it,

﴿بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ﴾

﴾*with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."*﴿ Allāh said in other *Āyāt*,

﴿حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ﴾

﴾*Till, when they reach it, and its gates will be opened and its keepers will say: "Salāmun 'Alaykum (peace be upon you!)"*﴿ [39:73]

﴿وَالْمَلَٰئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ سَلَٰمٌ عَلَيْكُم﴾

﴾*And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you!)."*﴿ [13:23-24]

[1] Aṭ-Ṭabari 16:562.

﴿وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـٰمًا﴾

﴾Therein they shall be met with greetings and the word of peace and respect.﴿ [25:75]

﴿دَعْوَىٰهُمْ فِيهَا سُبْحَـٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَـٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٠﴾﴾

﴾Their way of request therein will be Subḥānaka Allāhumma (glory to you, O Allāh) and Salām (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Ḥamdu Lillāhi Rabbil-'Ālamīn [all praise to Allāh the Lord of that exists].﴿[10:10].

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾﴾

﴾24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.﴿

﴾25. Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.﴿

﴾26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.﴿

The Parable of the Word of Islām and the Word of *Kufr*

'Ali bin Abi Ṭalḥah reported that 'Abdullāh bin 'Abbās commented that Allāh's statement,

﴿مَثَلًا كَلِمَةً طَيِّبَةً﴾

﴾a parable: a goodly word﴿, refers to testifying to *Lā ilāha illallāh,* (none has the right to be worshipped but Allāh) while,

﴿كَشَجَرَةٍ طَيِّبَةٍ﴾

﴾as a goodly tree﴿, refers to the believer, and that,

﴿أَصْلُهَا ثَابِتٌ﴾

﴾*whose root is firmly fixed*﴿, indicates that *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) is firm in the believers' heart,

﴿وَفَرْعُهَا فِي ٱلسَّمَآءِ﴾

﴾*and its branches (reach) to the sky.*﴿

with which the believer's works are ascended to heaven.[1] Similar is said by Aḍ-Ḍaḥḥāk, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid and several others.[2] They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said, "We were with the Messenger of Allāh ﷺ when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشْبِهُ - أَوْ - كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاتُّ وَرَقُهَا صَيْفًا وَلَا شِتَاءً، وَتُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا»

«*Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.*»"

Ibn 'Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and 'Umar did not talk. When they did not give an answer, the Messenger of Allāh ﷺ said,

«هِيَ النَّخْلَةُ»

«*It is the date palm tree.*» When we departed, I said to 'Umar, 'My father, by Allāh! I thought that it was the date tree.' He said, 'Why did you not speak then?' I said, 'I saw you were silent and I felt shy to say anything.' 'Umar said, 'Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'"[3]

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[1] Aṭ-Ṭabari 16:567.

[2] Aṭ-Ṭabari 16:572-573.

[3] *Fatḥ Al-Bāri* 8:228.

'Abdullāh bin 'Abbās said that,

﴿كَشَجَرَةٍ طَيِّبَةٍ﴾

﴿*as a goodly tree*﴾, is a tree in Paradise.[1] Allāh said next,

﴿تُؤْتِيٓ أُكُلَهَا كُلَّ حِينٍ﴾

﴿*Giving its fruit at all times,*﴾ It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

﴿بِإِذْنِ رَبِّهَا﴾

﴿*by the leave of its Lord,*﴾ thus earning perfection and becoming beneficial, plentiful, pure and blessed,

﴿وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿*and Allāh sets forth parables for mankind in order that they may remember.*﴾

Allāh said next,

﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ﴾

﴿*And the parable of an evil word is that of an evil tree*﴾

describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, *'Ash-Shiryān'*. Shu'bah narrated that Mu'āwiyah bin Abi Qurrah narrated that Anas bin Mālik said that it is the colocynth tree.[2] Allāh said,

﴿ٱجْتُثَّتْ﴾

﴿*uprooted*﴾, meaning, was cutoff from the root,

﴿مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ﴾

﴿*from the surface of earth, having no stability.*﴾

therefore, existing without basis or stabililty, just like *Kufr* (disbelief), for it does not have a basis or roots. Surely, the

[1] Aṭ-Ṭabari 16:573.

[2] Aṭ-Ṭabari 16:569.

works of the disbelievers will never ascend nor will any of them be accepted.

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّـٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴾

﴾27. Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allāh will cause the wrongdoers to go astray, and Allāh does what He wills.﴿

Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhāri recorded that Al-Barā bin 'Āzib, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذَلِكَ قَوْلُهُ:

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ﴾»

«When the Muslim is questioned in the grave, he will testify that, 'Lā ilāha illallāh', and that Muḥammad is Allāh's Messenger, hence Allāh's statement,

﴾Allāh will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.﴿[1]

Muslim and the rest of the Group recorded it.[2]

Imām Aḥmad recorded that Al-Barā bin 'Āzib said, "We went with the Messenger of Allāh ﷺ to attend a funeral procession of an Ansāri man. We reached the grave site when it had not yet been completed. The Messenger of Allāh ﷺ sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet ﷺ was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ»

[1] *Fatḥ Al-Bāri* 8:229.

[2] Muslim 4:2201, Abu Dāwud 5:112, *Tuḥfat Al-Aḥwadhi* 8:547, An-Nasā'i in *As-Sunan Al-Kubrā* 6:372.

«*Seek refuge with Allāh from the punishment of the grave.*»

He said next,

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ، كَأَنَّ وُجُوهَهُمُ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللهِ وَرِضْوَانٍ - قَالَ -: فَتَخْرُجُ تَسِيلُ، كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا، يَعْنِي عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهُوا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ، فَيُفْتَحُ لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ، فَيَقُولُ اللهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أُعِيدُهُمْ، وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى، قَالَ: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللهِ، فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ - قَالَ -: فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ لَهُ: مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ الَّذِي يَأْتِي بِالْخَيْرِ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.

«*When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for*

enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allāh's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Ṭayyib (good) soul?" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," - calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allāh, the Exalted and Ever High, will say, "List my servants record in 'Illiyyīn[1] and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Allāh is my Lord." They will ask him, "What is your religion?" He will say, "My religion is Islām." They will say to him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "He is the Messenger of Allāh." They will ask him, "And what proof do you have about it?" He will say, "I read the Book of Allāh (the Qur'ān), and had faith and belief in him." Then, a caller (Allāh) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome

[1] See *Sūrat Al-Muṭaffifīn* 83:18-21.

clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news?" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."»

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، اخْرُجِي إِلَى سَخَطٍ مِنَ اللهِ وَغَضَبٍ - قَالَ -: فَتَفَرَّقَ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّفُّودُ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ، فَيَخْرُجُ مِنْهَا كَأَنْتَنِ رِيحِ جِيفَةٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا، فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ - ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ: ﴿لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ﴾ فَيَقُولُ اللهُ: اكْتُبُوا كِتَابَهُ فِي سِجِّينٍ فِي الْأَرْضِ السُّفْلَى، فَتُطْرَحُ رُوحُهُ طَرْحًا - ثُمَّ قَرَأَ ﴿وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ﴾ فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرِشُوهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا، وَيَضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ، مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوؤُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: وَمَنْ أَنْتَ، فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ، فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ»

«*And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the*

Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musūḥ,[1] *and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allāh and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musūḥ. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?" The angels will respond, "He is such person son of such person," - calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." [7:40] Allāh will declare, "List his record in Sijjīn*[2] *in the lowest earth." The wicked soul will then be thrown [from heaven]. "And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place."[22:31] His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion?", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "Oh, oh, I do not know!" A caller (Allāh) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting*

[1] The *Musūḥ*: a piece of thick, hard cloth made from animal hides.

[2] See *Sūrat Al-Muṭafifīn* 83:8.

smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil?" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!"»

Abu Dāwud and Ibn Mājah collected this *Hadīth*.[1]

In his *Musnad*, Imām 'Abd bin Humayd recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ، قَالَ: فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ»

«Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muhammad)?' As for the believer, he will say, 'I bear witness that He is Allāh's servant and Messenger.' He will be told, 'Look at your seat in the Fire, Allāh has replaced it for you with a seat in Paradise.'»

The Prophet ﷺ said next,

«فَيَرَاهُمَا جَمِيعًا»

«So he will see both seats.»

Qatādah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement."[2] Muslim collected this *Hadīth* also from 'Abd bin Humayd, while An-Nasā'ī collected it from Yunūs bin Muhammad bin Al-Mu'addah.[3]

Al-Hāfiz Abu 'Īsā At-Tirmidhi, may Allāh grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] Ahmad 4:287, *Sunan Abu Dāwud* 3:546, An-Nasā'ī 4:78, Ibn Mājah 1:494

[2] *Al-Muntakhab* by 'Abd bin Humayd, no. 1178.

[3] Muslim no. 2870, An-Nasā'ī, 4:97.

«إِذَا قُبِرَ الْمَيِّتُ - أَوْ قَالَ: أَحَدُكُمْ - أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرِ نَكِيرٌ، فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُاللهِ وَرَسُولُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيُنَوَّرُ لَهُ فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعُ إِلَى أَهْلِي فَأُخْبِرُهُمْ، فَيَقُولَانِ: نَمْ نَوْمَةَ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ، وَإِنْ كَانَ مُنَافِقًا قَالَ: سَمِعْتُ النَّاسَ يَقُولُونَ: فَقُلْتُ مِثْلَهُمْ لَا أَدْرِي، فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلْأَرْضِ: الْتَئِمِي عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ»

«When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakīr'. They will ask him, 'What did you say about this man (Muḥammad)?' He will reply, 'What he used to say, that he is Allāh's servant and Messenger. I bear witness that there is no true deity except Allāh and that Muḥammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allāh resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allāh resurrects him from his sleep.»[1]

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan, Gharīb*."

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْآخِرَةِ﴾

[1] At-Tirmidhi no. 1071.

﴾Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴿

ذَلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ مَنْ رَبُّكَ، وَمَا دِينُكَ، وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ، وَدِينِي الْإِسْلَامُ، وَنَبِيِّي مُحَمَّدٌ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللهِ، فَآمَنْتُ بِهِ وَصَدَّقْتُ، فَيُقَالُ لَهُ: صَدَقْتَ، عَلَى هَذَا عِشْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ»

«When he will be asked in the grave, 'Who is your Lord? What is your religion? Who is your Prophet?' He will reply, 'Allāh is my Lord, Islām is my religion and Muḥammad is my Prophet who brought the clear proofs from Allāh. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.'»[1]

Ibn Jarīr At-Ṭabari recorded that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْمَيِّتَ لَيَسْمَعُ خَفْقَ نِعَالِكُمْ حِينَ تُوَلُّونَ عَنْهُ مُدْبِرِينَ، فَإِنْ كَانَ مُؤْمِنًا كَانَتِ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ وَالصَّوْمُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصِّلَةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُؤْتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ الصَّلَاةُ: مَا قِبَلِي مَدْخَلٌ، فَيُؤْتَى عَنْ يَمِينِهِ فَتَقُولُ الزَّكَاةُ: مَا قِبَلِي مَدْخَلٌ، فَيُؤْتَى عَنْ يَسَارِهِ فَيَقُولُ الصِّيَامُ: مَا قِبَلِي مَدْخَلٌ، فَيُؤْتَى عِنْدَ رِجْلَيْهِ فَيَقُولُ فِعْلُ الْخَيْرَاتِ : مَا قِبَلِي مَدْخَلٌ، فَيُقَالُ لَهُ: اجْلِسْ، فَيَجْلِسُ قَدْ مُثِّلَتْ لَهُ الشَّمْسُ قَدْ دَنَتْ لِلْغُرُوبِ، فَيُقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسْأَلُكَ، فَيَقُولُ: دَعْنِي حَتَّى أُصَلِّيَ، فَيُقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ، فَأَخْبِرْنَا عَمَّا نَسْأَلُكَ، فَيَقُولُ: وَعَمَّ تَسْأَلُونِي؟ فَيُقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: أَمُحَمَّدٌ؟ فَيُقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللهِ، وَأَنَّه جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللهِ فَصَدَّقْنَاهُ، فَيُقَالُ لَهُ: عَلَى ذَلِكَ حَيِيتَ وَعَلَى ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللهُ، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُنَوَّرُ لَهُ فِيهِ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا أَعَدَّ اللهُ لَكَ فِيهَا، فَيَزْدَادُ غِبْطَةً وَسُرُورًا، ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ، وَهِيَ طَيْرٌ خُضْرٌ تَعْلَقُ بِشَجَرِ الْجَنَّةِ، وَيُعَادُ الْجَسَدُ إِلَى مَا بُدِىءَ مِنَ التُّرَابِ»

[1] At-Ṭabari 16:596.

«By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakāh to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, 'No entrance from my side.' He will be approached from his right, and Zakāh will declare, 'There is no entrance from my side.' He will be approached from his left, and the fast will declare, 'There is no entrance from my side.' He will be approached from his feet, and the acts of righteousness will declare, 'There is no entrance from our side.' He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, 'Tell us about what we are going to ask you.' He will say, 'Leave me until I pray.' He will be told, 'You will pray, but first tell us what we want to know.' He will ask, 'What are your questions?' He will be told, 'This man who was sent among you, what do you say about him and what is your testimony about him?' He will ask, 'Muḥammad?' He will be answered in the positive and he will reply, 'I bear witness that he is the Messenger of Allāh and that he has brought us the proofs from our Lord. We believed in him.' He will be told, 'This is the way you lived and died and Allāh willing, you will be resurrected on it.' His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, 'Look at what Allāh has prepared for you in it.' He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allāh said,

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾

﴾Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴿»[1]

Ibn Ḥibbān collected this *Ḥadīth*, and his narration added the

[1] Aṭ-Ṭabari 16:596.

تُؤْتِيٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ
كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ
﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ
ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا
وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ
ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ
تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾ قُل لِّعِبَادِىَ ٱلَّذِينَ
ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ
فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ
ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾

disbeliever's answer and his torment.[1] 'Abdur-Razzāq recorded that Ṭāwūs said,

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*Allāh will keep firm those who believe, with the word that stands firm in this world,*﴿ is in reference to *Lā ilāha ilallāh*, while,

﴿وَفِى ٱلْءَاخِرَةِ﴾

﴾*and in the Hereafter*﴿ is in reference to the questioning in the grave.[2] Qatādah commented, "As for this life, Allāh will make them firm on the way of righteousness and good deeds,

﴿وَفِى ٱلْءَاخِرَةِ﴾

﴾*and in the Hereafter.*﴿ in the grave."[3] Several others among the Salaf said the same.[4]

﴿۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾﴾

﴾*28. Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and*

[1] Ibn Ḥibbān 5:45.
[2] 'Abdur-Razzāq 2:342.
[3] Aṭ-Ṭabari 16:602.
[4] Aṭ-Ṭabari 16:602.

his Message of Islām), and caused their people to dwell in the house of destruction?﴾

﴿*29. Hell, in which they will burn, - and what an evil place to settle in!*﴾

﴿*30. And they set up rivals to Allāh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"*﴾

The Recompense of Those Who have changed the Blessings of Allāh into Disbelief

Al-Bukhāri said, "Allāh's statement,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا﴾

﴿*Have you not seen those who have changed the blessings of Allāh into disbelief...*﴾, means, do you have knowledge in. Allāh said in other *Ayāt*,

﴿أَلَمْ تَرَ كَيْفَ﴾

﴿*Saw you not how.*﴾ and,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟﴾

﴿*Did you not think of those who went forth.*﴾

﴿قَوْمًۢا بُورًا ﴿١٨﴾﴾

﴿*A lost people*﴾ [25:18]

Ali bin 'Abdullāh narrated that Sufyān said that 'Amr said that 'Aṭā said that he heard Ibn 'Abbās saying that,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا﴾

"﴿*Have you not seen those who have changed the blessings of Allāh into disbelief*﴾, is in reference to the people of Makkah."[1]

Ibn Abi Ḥātim recorded that Abu Aṭ-Ṭufayl said that Ibn Al-Kawwā' asked 'Ali about Allāh's statement,

﴿ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ﴾

﴿*those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction*﴾

[1] *Fatḥ Al-Bāri* 8:229.

and 'Ali said that it refers to the disbelievers of Quraysh on the day of Badr.[1]

He also said that the blessing of Allāh was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.[2] This includes all disbelievers, for Allāh sent Muḥammad ﷺ as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

Allāh said next,

﴿وَجَعَلُوا لِلَّهِ أَندَادًا لِّيُضِلُّوا عَن سَبِيلِهِ﴾

﴿And they set up rivals to Allāh, to mislead from His path!﴾

meaning, they set up partners to Allāh whom they worship besides Him and called the people to worship them. Allāh threatened them and warned them by the words of His Prophet ﷺ,

﴿قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾

﴿Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"﴾

'Whatever you are able to do in this life, then do it, for no matter what will happen,

﴿فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾

﴿But certainly, your destination is the (Hell) Fire!﴾

for to Us will be your destination and end.' Allāh said in other *Āyāt*,

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.﴾[31:24] and,

﴿مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

﴿(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest

[1] Aṭ-Ṭabari 17:6.

[2] Ibn Abi Ḥātim 12273.

torment because they used to disbelieve.﴾[10:70]

﴿قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَـٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَـٰلٌ ﴿٣١﴾﴾

﴾*31. Say to My servants who have believed, that they should perform the Ṣalāh, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.*﴿

The Command for Prayer and Charity

Allāh orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allāh alone, without partners, and to spend from the provisions that He has granted them, by paying the due *Zakāh*, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations. Allāh has ordained spending from what He granted, in secret and public, so that the people save themselves,

﴿مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ﴾

﴾*before the coming of a Day*﴿, the Day of Resurrection,

﴿لَّا بَيْعٌ فِيهِ وَلَا خِلَـٰلٌ﴾

﴾*on which there will be neither mutual bargaining nor befriending.*﴿

on which no ransom will be accepted from anyone, if he seeks to buy himself. Allāh said in another *Āyah*,

﴿فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟﴾

﴾*So this Day no ransom shall be taken from you, nor of those who disbelieved.*﴿ [57:15] Allāh said here,

﴿وَلَا خِلَـٰلٌ﴾

﴾*nor befriending.*﴿ Ibn Jarīr commented, "Allāh says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there

will be fairness and justice."[1]

Qatādah said, "Allāh knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allāh's sake, their friendship should be maintained, but if it was for other than Allāh, their friendship is bound to be cutoff."[2] I say that the meaning of this, is that Allāh the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allāh while a disbeliever. Allāh the Exalted said,

﴿وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَاعَةٌ وَلَا هُمْ
يُنصَرُونَ (١٢٣)﴾

﴾*And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.*﴿[2:123] and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا
شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (٢٥٤)﴾

﴾*O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.*﴿[2:254]

﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ (٣٢) وَسَخَّر لَكُمُ
الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (٣٣) وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن
تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ (٣٤)﴾

﴾*32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His*

[1] Aṭ-Ṭabari 17:12.

[2] Aṭ-Ṭabari 17:12.

command; and He has made rivers (also) to be of service to you.﴾

﴿*33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.*﴾

﴿*34. And He gave you of all that you asked for, and if you [try to] count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.*﴾

Describing Some of Allāh's Tremendous Favors

Allāh mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allāh also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allāh also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ﴾

﴿*And He has made the sun and the moon, both constantly pursuing their courses*﴾, rotating by night and by day,

﴿لَا الشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

﴿*It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.*﴾[36:40] and,

﴿يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَٰلَمِينَ﴾

﴿*He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!*﴾ [7:54]

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

﴿يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ﴾

﴾*(Allāh) merges the night into day, and merges the day into night.*﴿ [35:13] and,

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ﴾

﴾*And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.*﴿ [39:5]

Allāh said next,

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ﴾

﴾*And He gave you of all that you asked for*﴿, He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

﴿وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ﴾

﴾*and if you [try to] count the blessings of Allāh, never will you be able to count them.*﴿

Allāh states that the servants are never able to count His blessings, let alone thank Him duly for them. In *Ṣaḥīḥ Al-Bukhārī* it is recorded that the Messenger of Allāh ﷺ used to supplicate;

«اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا»

«*O Allāh ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!*»[1]

It was reported that Prophet Dāwud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me?" Allāh the Exalted answered him, "Now, you have thanked Me sufficiently, O Dāwud," meaning, 'when you

[1] *Fatḥ Al-Bārī* 9:493.

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ
لَا تُحْصُوهَآ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ وَإِذْ
قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ
أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ
فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾
رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ
ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ
تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾
رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ
فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى
عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾
رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى رَبَّنَا وَتَقَبَّلْ
دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
ٱلْحِسَابُ ﴿٤١﴾ وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ
ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾

admitted that you will never be able to duly thank Me.'

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾﴾

﴾*35. And (remember) when Ibrāhīm said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.*﴿

﴾*36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.*﴿

Ibrāhīm's Supplication to Allāh when He brought Ismā'īl to Makkah

Allāh mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allāh alone, without partners. He also states that Ibrāhīm, who establsihed the city, has disowned those who worship others besides Allāh, and that he begged Allāh to make Makkah peaceful and secure,

﴿رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا﴾

﴾*O my Lord! Make this city (Makkah) of peace and security,*﴿

and Allāh accepted his supplication. Allāh said in other *Ayāt*,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا﴾

﴾*Have they not seen that We have made (Makkah) a secure sanctuary.*﴿ [29:67] and,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ۝ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِنًا﴾

﴾*Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamin. In it are manifest signs, the Maqām of Ibrāhīm; whosoever enters it, he attains security.*﴿[3:96]

Allāh said here that Ibrāhīm supplicated,

﴿رَبِّ اجْعَلْ هَـٰذَا الْبَلَدَ ءَامِنًا﴾

﴾*O my Lord! Make this city (Makkah) a of peace and security,*﴿ saying, "this city", after he established it, and this is why he said afterwards,

﴿الْحَمْدُ لِلَّهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمَـٰعِيلَ وَإِسْحَـٰقَ﴾

﴾*All praise is due to Allāh, Who has given me in old age Ismā'īl and Isḥāq.*﴿ [14:39]

It is well-known that Ismā'īl was thirteen years older than Isḥāq. When Ibrāhīm took Ismā'īl and his mother to Makkah, while Ismā'īl was still young enough to nurse, he supplicated to Allāh,

﴿رَبِّ اجْعَلْ هَـٰذَا بَلَدًا ءَامِنًا﴾

﴾*O my Lord! Make this city (Makkah) a place of peace and security.*﴿ [2:126] as we in explained in *Sūrat Al-Baqarah*.

Ibrāhīm then said,

﴿وَاجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ الْأَصْنَامَ﴾

﴾*and keep me and my sons away from worshipping idols.*﴿

It is proper for whoever supplicates to Allāh to also ask for the benefit of his parents and offspring, as well as himself. Ibrāhīm next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allāh; if Allāh wills, He will

punish them, and if He wills, He will forgive them. 'Īsā, peace be upon him, said similar words,

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾﴾

﴾*If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.*﴿[5:118]

This supplication refers this and all matters to Allāh, not that it is actually going to happen. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ recited Ibrāhīm's supplication,

﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ﴾

﴾*O my Lord! They have indeed led astray many among mankind.*﴿, and the supplication of 'Īsā,

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ﴾

﴾*If You punish them, they are Your servants.*﴿ [5:118]

then raised his hands and said,

«اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي»

«*O Allāh, Save my Ummah! O, Allāh, Save my Ummah! O, Allāh, Save my Ummah!*»

and cried. Allāh said to the angel Jibrīl, "O Jibrīl, go to Muḥammad, and Your Lord has more knowledge, and ask him what makes him cry." Jibrīl came to the Prophet ﷺ and asked him, and he repeated to him what he said (in his supplication). Allāh said, "Go to Muḥammad and tell him this; 'We will make you pleased with your *Ummah*, O Muḥammad, and will not treat them in a way you dislike.'"[1]

﴿رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَوٰةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُم مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾﴾

﴾*37. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Ṣalāh. So fill some hearts among*

[1] Muslim 1:191.

men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.﴾

This *Āyah* indicates that this was different supplication than the first one that Ibrāhīm said when he left Hajar and her son Ismā'īl in Makkah, before the Sacred House was built.[1] This prayer, it appears, was said after the House was built, begging Allāh and seeking His favor, and He is the Exalted and Most Honored. Ibrāhīm said here,

﴿عِندَ بَيْتِكَ ٱلْمُحَرَّمِ﴾

﴾*by Your Sacred House...*﴿ then he,

﴿رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ﴾

﴾*O our Lord, that they may perform Ṣalāh.*﴿

Ibn Jarīr At-Ṭabari commented that this, "Refers to his earlier statement,

﴿ٱلْمُحَرَّمِ﴾

﴾*the Sacred...*﴿," meaning, 'You have made this House Sacred so that people establish the prayer next to it,'

﴿فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ﴾

﴾*So fill some hearts among men with love towards them,*﴿

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said, "Had Ibrāhīm said, 'The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it."[2] However, Ibrāhīm said,

﴿مِّنَ ٱلنَّاسِ﴾

﴾*among men*﴿, thus making it exclusive to Muslims only. He said next,

﴿وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ﴾

﴾*and (O Allāh) provide them with fruits*﴿

[1] See Al-Bukhāri no. 3364, where it is clear that Ibrāhīm said this supplication when he first arrived in Makkah leaving his wife and Ismā'īl.

[2] Aṭ-Ṭabari 17:25-26.

in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allāh accepted Ibrāhīm's supplication,

﴿أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا﴾

﴾Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.﴿ [28:57]

This only indicates Allāh's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allāh accepted the supplication of the *Khalīl* - Allāh's intimate friend, Prophet Ibrāhīm, peace be upon him.

﴿رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾
ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾ رَبِّ
ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾﴾

﴾38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh."﴿

﴾39. "All praise is due to Allāh, Who has given me in old age Ismā'īl and Isḥāq. Verily, my Lord is indeed the All-Hearer of invocations."﴿

﴾40. "O my Lord! Make me one who performs Ṣalāh, and (also) from my offspring, our Lord! And accept my invocation."﴿

﴾41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."﴿

Ibn Jarīr At-Ṭabari said, "Allāh said that Ibrāhīm, His *Khalīl*, said,

﴿رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ﴾

﴾O our Lord! Certainly, You know what we conceal and what we reveal.﴿

meaning, 'You know the intention behind my supplication for

the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.'" He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَـٰعِيلَ وَإِسْحَـٰقَ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾﴾

﴾All praise is due to Allāh, Who has given me in old age Ismā'īl (Ishmael) and Isḥāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.﴿

'He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.' Ibrāhīm said next,

﴿رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ﴾

﴾O my Lord! Make me one who performs Ṣalāh,﴿, preserving its obligations and limits,

﴿وَمِن ذُرِّيَّتِى﴾

﴾and (also) from my offspring,﴿, make them among those who establish the prayer, as well,

﴿رَبَّنَا وَتَقَبَّلْ دُعَآءِ﴾

﴾our Lord! And accept my invocation.﴿, all of my invocation which I invoked You with herein,

﴿رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ﴾

﴾Our Lord! Forgive me and my parents,﴿

Ibrāhīm said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allāh,

﴿وَلِلْمُؤْمِنِينَ﴾

﴾and the believers﴿, all of them,

﴿يَوْمَ يَقُومُ ٱلْحِسَابُ﴾

﴾on the Day when the reckoning will be established.﴿

on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

﴿وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾﴾

﴾42. Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.﴿

﴾43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.﴿

Allāh gives Respite to the Disbelievers and is never unaware of what They do

Allāh says, 'O Muḥammad, do not think that Allāh is unaware of what the unjust disbelievers do. Do not think because Allāh gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allāh keeps full account of this for them and keeps it on record against them,

﴿إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ﴾

﴾but He gives them respite up to a Day when the eyes will stare in horror.﴿

from the horror of the Day of Resurrection.' Allāh next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

﴿مُهْطِعِينَ﴾

﴾hastening forward﴿, in a hurry. Allāh said in other *Āyāt*,

﴿مُّهْطِعِينَ إِلَى ٱلدَّاعِ﴾

﴾Hastening towards the caller.﴿ [54:8]

﴿يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ﴾

﴾On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴿ [20:108] until,

﴿وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ﴾

﴾And (all) faces shall be humbled before the Ever Living, the

Sustainer.﴾ [20:111]

Allāh said: another *Āyah*,

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا﴾

﴾*The Day when they will come out of the graves quickly.*﴿ [70:43]

Allāh said next,

﴿مُقْنِعِي رُءُوسِهِمْ﴾

﴾*with necks outstretched*﴿ meaning, raising their heads up, according to Ibn 'Abbās, Mujāhid and several others.[1] Allāh said next,

﴿لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ﴾

﴾*their gaze returning not towards them*﴿

meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allāh from this end. This is why Allāh said,

﴿وَأَفْئِدَتُهُمْ هَوَآءٌ﴾

﴾*and their hearts empty.*﴿ meaning, their hearts are empty due to extreme fear and fright. Qatādah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.[2] Allāh said next to His Messenger ﷺ,

﴿وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ
دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ
فِى مَسَـٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ
ٱلْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ
ٱلْجِبَالُ ﴿٤٦﴾﴾

﴾*44. And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and*

[1] Aṭ-Ṭabari 17:31-32.

[2] Aṭ-Ṭabari 17:34.

follow the Messengers!" (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."﴾

﴿*45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you."*﴾

﴿*46. Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains from their places.*﴾

There will be no Respite after the Coming of the Torment

Allāh mentions what those who committed injustice against themselves will say when they witness the torment,

﴿رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ﴾

﴿*Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!*﴾

Allāh said in other *Āyāt*,

﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾﴾

﴿*Until, when death comes to one of them, he says: "My Lord! Send me back."*﴾[23:99] and,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ﴾

﴿*O you who believe! Let not your properties divert you.*﴾ [63:9-10]

Allāh described the condition of the wrongdoers on the Day of Gathering, when He said,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ﴾

﴿*And if you only could see when the criminals shall hang their heads.*﴾ [32:12],

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا﴾

﴿*If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of Our Lord..."!*﴾ [6:27] and,

﴾وَهُمْ يَصْطَرِخُونَ فِيهَا﴾

﴾*Therein they will cry.*﴿ [35:27] Allāh refuted their statement here,

﴾أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ﴾

﴾*Had you not sworn aforetime that you would not leave.*﴿

Allāh says, 'Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning? Therefore, taste this torment because of what you vowed before.' Mujāhid commented that,

﴾مَا لَكُم مِّن زَوَالٍ﴾

﴾*that you would not leave.*﴿ refers to leaving this worldly life to the Hereafter.[1] Allāh also said,

﴾وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ ۙ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ﴾

﴾*And they swear by Allāh with their strongest oaths, that Allāh will not raise up him who dies.*﴿ [16:38]

Allāh said next,

﴾وَسَكَنتُمْ فِى مَسَـٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ﴾

﴾*And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.*﴿

Allāh says, 'you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

﴾حِكْمَةٌۢ بَـٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ﴾

﴾*Perfect wisdom but the warners benefit them not.*﴿[54:5] Shu'bah narrated that Abu Isḥāq said that 'Abdur-Raḥmān bin Dābīl said that 'Ali bin Abi Ṭālib commented on Allāh's statement,

﴾وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ﴾

[1] Aṭ-Ṭabari 17:36.

﴾though their plot was not such as to remove the mountains from their places.﴿

"He who disputed with Ibrāhīm about his Lord, took two eaglets and raised them until they became adult eagels. Then he tied each eagel's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagels and they started landing slowly. This is why Allāh said,

(وَإِنْ كَادَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

'though their plot was hardly one to remove the mountains from their places.'"[1]

Mujāhid also mentioned that this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, 'O tyrant one! Where are you headed to?' He became afraid and brought the staff closer to the eagels, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allāh said,

﴿وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ﴾

﴾though their plot was not such as to remove the mountains from their places.﴿"[2]

Ibn Jurayj narrated that Mujāhid recited this *Āyah* in a way that means, "though their plot was such as to remove the mountains from their places."

However, Al-'Awfi reported that Ibn 'Abbās said that,

﴿وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ﴾

﴾though their plot was not such as to remove the mountains from their places.﴿

indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Ḥasan Al-

[1] Aṭ-Ṭabari 17:39.

[2] Aṭ-Ṭabari 17:39.

Baṣri. Ibn Jarīr reasoned that, "Associating others with Allāh and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them." I (Ibn Kathīr) said, this meaning is similar to Allāh's statement,

﴿وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا﴾

﴾*And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.*﴿[17:37]

There is another way of explaining this *Āyah*; 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ﴾

﴾*though their plot was not such as to remove the mountains from their places.*﴿

refers to their *Shirk*, for Allāh said in another *Āyah*,

﴿تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ﴾

﴾*Whereby the heavens are almost torn.*﴿[1] [19:90]

Aḍ-Ḍaḥḥāk and Qatādah said similarly.[2]

فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾

﴾*47. So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.*﴿

﴾*48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.*﴿

Allāh never breaks a Promise

Allāh affirms His promise,

﴿فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ﴾

﴾*So think not that Allāh will fail to keep His promise to His*

[1] Aṭ-Ṭabari 17:41.

[2] Aṭ-Ṭabari 17:41.

Messengers.﴾

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allāh affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allāh affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

﴿*Woe that Day to the deniers!*﴾[77:15]

Allāh said here,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ﴾

﴿*On the Day when the earth will be changed to another earth and so will be the heavens,*﴾

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two *Ṣaḥiḥs* that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ»

«*On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.*»[1]

Imām Aḥmad recorded that 'Ā'ishah said, "I was the first among all people who asked the Messenger of Allāh ﷺ about this *Āyah*,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ﴾

﴿*On the Day when the earth will be changed to another earth and so will be the heavens,*﴾

saying, 'O Allāh's Messenger! Where will the people be then?' He said,

«عَلَى الصِّرَاطِ»

[1] *Fatḥ al-Bārī* 11:379, Muslim 4:2150.

«*On the Ṣīrat.*»"[1] Muslim, but not Al-Bukhāri, collected this *Ḥadīth.* At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said *"Ḥasan Ṣaḥīḥ".*[2]

Imām Muslim bin Al-Ḥajjāj recorded in his *Ṣaḥīḥ* that Thawbān the servant of the Messenger of Allāh ﷺ said,

"I was standing next to the Messenger of Allāh when a Jewish rabbi came to him and said, 'Peace be to you, O Muḥammad.' I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, 'Why did you not say, 'O Messenger of Allāh?' The Jew said, 'We call him by the name which his family gave him.' The Messenger of Allāh ﷺ said,

«إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي»

«*Muḥammad is indeed the name which my family gave me.*»

The Jew said, 'I came to ask you about something.' The Messenger of Allāh ﷺ replied,

«أَيَنْفَعُكَ شَيْئًا إِنْ حَدَّثْتُكَ؟»

«*Would it benefit you if I replied to your question?*»

He said, 'I will hear it with my ear.' The Messenger of Allāh ﷺ poked the ground with a staff he had and said,

«سَلْ»

«*Ask.*» The Jew said, 'Where will the people be when the earth will be changed to another earth and so will the heavens?' The Messenger of Allāh ﷺ said,

«هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ» قال: فمن أول الناس إجازة؟ فقال: «فُقَرَاءُ الْمُهَاجِرِينَ»، فقال اليهودي: فما تحفتهم حين يدخلون الجنة؟ قال: «زِيَادَةُ كَبِدِ النُّونِ» قال: فما غذاؤهم في إثرها؟ قال: «يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قال: فما شرابهم عليه؟ قال: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا». قال: صدقت، قال: وجئت أسألك عن شيء لا يعلمه أحد من أهل الأرض إلا نبي أو

[1] Aḥmad 6:35. *Ṣirāṭ* originally means ' a road'; it also means the bridge that will be laid across Hellfire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

[2] Muslim 4:2150, *Tuḥfat Al-Aḥwadhi* 8:548, Ibn Mājah 2:1430.

رجل أو رجلان. قال: «أَيَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قال: أسمع بأذني. قال: جئت أسألك عن الولد، قال: «مَاءُ الرَّجُلِ أَبْيَضُ، وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا فَعَلَا مَنِيُّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللهِ تَعَالَى، وَإِذَا عَلَا مَنِيُّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، أَنَّثَا بِإِذْنِ اللهِ» قال اليهودي: لقد صدقت وإنك لنبي ثم انصرف، فقال رسول الله ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِي اللهُ بِهِ»

«*In the darkness before the Bridge (Jasr).*» He asked, 'Who will be the first to pass it?' He said, «*The poor emigrants (Muhājirīn).*» He asked, 'What will their (refreshment) be when they enter Paradise?' He said, «*The caul of fish liver.*» He asked, 'What will they have after that?' He said, «*A bull of Paradise which grazed through its pathways will be slaughtered for them.*» He asked, 'From what will they drink?' He said, «*From a fountain whose name is Salsabīl.*» He said, 'You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, «*Would you benefit by me informing you about it?*» He replied, 'I would listen. I have come to ask you about the child.' He ﷺ said, «*The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allāh's permission. When the womans discharge is greater than the man's, it becomes a female by Allāh's permission.*» The Jew said, 'You have told the truth and are indeed a Prophet.' Then he left. So Allāh's Messenger ﷺ said; «*He asked me such things that I had no knowledge of it until Allāh gave it to me.*»[1]

Allāh said next,

﴿وَبَرَزُوا لِلَّهِ﴾

﴾*and they will appear before Allāh*﴿, describing when the creatures will be resurrected before Allāh from their graves,

﴿الْوَاحِدِ الْقَهَّارِ﴾

[1] Muslim no. 315.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْـِٔدَتُهُمْ
هَوَآءٌ ﴿٤٣﴾ وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ
ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ
ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم
مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِى مَسَـٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟
أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا
لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ
مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ
﴿٤٦﴾ فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ إِنَّ ٱللَّهَ عَزِيزٌ
ذُو ٱنتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَـٰوَٰتُ ۖ
وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ
مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ
وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ
إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾ هَـٰذَا بَلَـٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟
بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَـٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٥٢﴾

﴾the One, the Irresistible.﴿ Who has full power and control over all things and to Whom the necks and minds are subservient.

﴾وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾﴿

﴾49. And you will see the criminals that Day, Muqarranūn (bound together) in fetters.﴿

﴾50. Their garments will be of Qaṭirān (tar), and fire will cover their faces.﴿

﴾51. That Allāh may requite each person according to what he has earned. Truly, Allāh is swift at reckoning.﴿

The Condition of the criminals on the Day of Resurrection

Allāh said,

﴾يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَـٰوَٰتُ﴿

﴾On the Day when the earth will be changed to another earth and so will be the heavens﴿

'and the creations will be brought before their Lord, and you, O Muḥammad, will witness the criminals who committed the crimes of *Kufr* and mischief,'

﴾مُّقَرَّنِينَ﴾

﴾*Muqarranīn*﴿ bound together, each with his or her like, just as Allāh said,

﴾احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَٰجَهُمْ﴾

﴾*Assemble those who did wrong, together with their companions.*﴿ [37:22]

﴾وَإِذَا النُّفُوسُ زُوِّجَتْ ۝٧﴾

﴾*And when the souls are joined with their bodies.*﴿[81:7],

﴾وَإِذَآ أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ۝١٣﴾

﴾*And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.*﴿ [25:13] and,

﴾وَالشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ۝٣٧ وَءَاخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝٣٨﴾

﴾*And also the Shayāṭīn from the Jinn (including) every kind of builder and diver, and also others bound in fetters.*﴿[38:37-38]

Allāh said next,

﴾سَرَابِيلُهُم مِّن قَطِرَانٍ﴾

﴾*Their garments will be of Qaṭirān (pitch),*﴿

that is used to coat camels. Qatādah commented that *Qaṭirān* (tar) is one of the fastest objects to catch fire. Ibn 'Abbās used to say that the *Qaṭirān*, mentioned in the *Āyah*, is dissolved lead.[1] It is possible that this *Āyah* reads as:

(سَرَابِيلُهُمْ مِنْ قَطِرآنٍ)

refering to heated lead that has reached tremendous heat, according to Mujāhid, Ikrimah, Sa'īd bin Jubayr Al-Ḥasan and Qatādah.[2] Allāh said next,

﴾وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ﴾

﴾*and fire will cover their faces*﴿, which is similar to His other

[1] Aṭ-Ṭabari 17:56.

[2] Aṭ-Ṭabari 17:55-56.

statement,

﴿تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ﴾

﴾The Fire will burn their faces, and therein they will grin, with displaced lips.﴿[23:104]

Imām Aḥmad recorded that Yaḥyā bin Abi Isḥāq said that Abān bin Yazīd said that Yaḥyā bin Abi Kathīr said that Zayd bin Abi Salām said that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ: الْفَخْرُ بِالْأَحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالِاسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالنَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَبٍ»

«*Four characteristics from the time of Jāhiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qaṭirān and a cloak of mange.*»[1]

Muslim collected this *Ḥadīth.*[2]

Allāh said next,

﴿لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ﴾

﴾*That Allāh may requite each person according to what he has earned.*﴿

meaning, on the Day of Resurrection. Allāh said in another *Āyah*,

﴿لِيَجْزِيَ الَّذِينَ أَسَـٰٓـُٔوا بِمَا عَمِلُوا﴾

﴾*That He may requite those who do evil with that which they have done.*﴿ [53:31] Allāh said here,

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴾*Truly, Allāh is swift at reckoning.*﴿

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[1] Aḥmad 5:342.

[2] Muslim 2:644.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

❴*The creation of you all and the resurrection of you all are only as a single person.*❵[31:28]

And this is why Mujāhid said,

﴿سَرِيعُ ٱلْحِسَابِ﴾

❴*swift at reckoning*❵, means "keeping count."

﴿هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٥٢﴾﴾

❴*52. This (Qur'ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.*❵

Allāh states that this Qur'ān is a Message for mankind,

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

❴*(So) that I may therewith warn you and whomsoever it may reach.*❵ [6:19]

This Qur'ān is for all mankind and the *Jinns*, just as Allāh said in the beginning of this *Sūrah*,

﴿الٓر كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾

❴*Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.*❵ [14:1]

Allāh said next,

﴿وَلِيُنذَرُوا۟ بِهِۦ﴾

❴*in order that they may be warned thereby*❵, or to receive and draw lessons from it,

﴿وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ﴾

﴾*and that they may know that He is the only One God*﴿ using its proofs and evidences that testify that there is no true deity except Allāh,

﴾وَلِيَذَّكَّرَ أُوْلُوا الْأَلْبَابِ﴿

﴾*and that men of understanding may take heed.*﴿ meaning those who have good minds.

This is the end of the *Tafsīr* of *Sūrah Ibrāhīm*, and all praise is due to Allāh.

The *Tafsīr* of *Sūrat Al-Ḥijr* (Chapter -15)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ۝١ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢ ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟ وَيُلْهِهِمُ ٱلْأَمَلُ فَسَوْفَ يَعْلَمُونَ ۝٣﴾

﴾1. Alif-Lām-Rā. These are Āyāt of the Book and a plain Qur'ān.﴿

﴾2. How much would those who disbelieved wish that they had been Muslims.﴿

﴾3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!﴿

The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some *Sūrahs*. Allāh said:

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟﴾

﴾How much would those who disbelieved wish﴿

Here Allāh tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world.

Regarding Allāh's saying,

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢﴾

﴾How much would those who disbelieved wish that they had been Muslims.﴿

Sufyān Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za'rā', from 'Abdullāh, who said: "This is

about the *Jahannamiyyūn* (the sinners among the believers who will stay in Hell for some time), when they [the disbelievers] see them being brought out of Hell."[1]

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢﴾

﴾*How much would those who disbelieved wish that they had been Muslims.*﴿

Ibn Jarīr reported that Ibn 'Abbās and Anas bin Mālik explained that this *Āyah* refers to the Day when Allāh will detain the sinful Muslims in Hell along with the idolators. He said: "The idolators will say to them, 'What you used to worship on earth has not helped you.' Then by virtue of His mercy, Allāh will be angry for their sake, and He will remove them [from it]. That is when

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢﴾

﴾*How much would those who disbelieved wish that they had been Muslims*﴿."[2]

﴿ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟﴾

﴾*Leave them to eat and enjoy*﴿ this is a stern and definitive threat for them, like His saying,

﴿قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ﴾

﴾*Say: "Enjoy your brief life! But certainly, your destination is the Fire!"*﴿ [14:30]

﴿كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ۝٤٦﴾

﴾*(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.*﴿[77:46]

Allāh says:

﴿وَيُلْهِهِمُ ٱلْأَمَلُ﴾

﴾*let them be preoccupied with false hope.*﴿

i.e., distracted from repentance and turning to Allāh, for

﴿فَسَوْفَ يَعْلَمُونَ﴾

[1] Aṭ-Ṭabari 17:62.

[2] Aṭ-Ṭabari 17:62.

سُورَةُ الحِجْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾ رُّبَمَا يَوَدُّ
ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ﴿٢﴾ ذَرْهُمْ يَأْكُلُوا۟
وَيَتَمَتَّعُوا۟ وَيُلْهِهِمُ ٱلْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾ وَمَآ أَهْلَكْنَا
مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾ مَّا تَسْبِقُ مِنْ أُمَّةٍ
أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾ وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ
ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ
مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾ مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟
إِذًا مُّنظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾
وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِم مِّن
رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَٰلِكَ نَسْلُكُهُۥ فِى
قُلُوبِ ٱلْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِۦ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ
﴿١٣﴾ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ
﴿١٤﴾ لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

﴾They will soon come to know!﴿ that is, their punishment.

﴾وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾ مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾﴿

﴾4. And never did We destroy a township but there was a known decree for it.﴿

﴾5. No nation can advance its term, nor delay it.﴿

Every Township has its allotted Time

Allāh is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their *Shirk*, their stubbornness and disbelief for which they deserved to be destroyed.

﴾وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾ مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾﴿

﴾6. And they say: "O you (Muḥammad) to whom the Dhikr (the Qur'ān) has been revealed! Verily, you are a madman!﴿

﴾7. "Why do you not bring angels to us if you are of the truthful?"﴿

﴾*8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!*﴿

﴾*9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'ān) and surely We will guard it (from corruption).*﴿

The Accusation that the Prophet ﷺ was a Madman and Demands for Him to bring down Angels

Allāh tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

﴿يَـٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ﴾

﴾*O you (Muhammad) to whom the Dhikr (the Qur'ān) has been revealed!*﴿ i.e., the one who claims to receive it.

﴿إِنَّكَ لَمَجْنُونٌ﴾

﴾*Verily, you are a mad man!*﴿ i.e., by your invitation to us to follow you and leave the way of our forefathers.

﴿لَّوْ مَا تَأْتِينَا بِٱلْمَلَـٰٓئِكَةِ﴾

﴾*Why do you not bring angels to us*﴿ i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth? This is similar to what Pharaoh said:

﴿فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَـٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾﴾

﴾*Why then are not golden bracelets bestowed on him, or angels sent along with him?*﴿(43:53).

And Allāh said:

﴿وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَـٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ
وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَـٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾﴾

﴾*And those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you."*﴿ (25:21-22)

For this reason Allāh said:

﴿مَا نُنَزِّلُ ٱلْمَلَـٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ﴿٨﴾﴾

﴾We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!﴿

Mujāhid said in this *Āyah*:

﴿مَا نُنَزِّلُ ٱلْمَلَـٰٓئِكَةَ إِلَّا بِٱلْحَقِّ﴾

﴾We do not send the angels down except with the truth﴿

"[i.e.,] with the Message and the punishment."[1] Then Allāh, may He be exalted, stated that He is the One Who revealed the *Dhikr* to him, which is the Qur'ān, and He is protecting it from being changed or altered.

﴿وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِۦ ۖ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ﴿١٣﴾﴾

﴾10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.﴿

﴾11. And there never came a Messenger to them but that they mocked him.﴿

﴾12. Thus We allow it to enter the hearts of the guilty.﴿

﴾13. They would not believe in it (the Qur'ān); and already the example of the ancients has gone forth.﴿

The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger ﷺ for the rejection of the disbelieving Quraysh, Allāh says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

﴿كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿١٢﴾﴾

﴾Thus We allow it to enter the hearts of the guilty.﴿

[1] Aṭ-Ṭabari 17:68.

Anas and Al-Ḥasan Al-Baṣri said that this referred to *Shirk*.[1]

﴿وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ﴾

﴾and already the example of the ancients has gone forth.﴿

meaning the destruction wrought by Allāh on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ۝ لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ۝﴾

﴾14. And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).﴿

﴾15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."﴿

The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allāh explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

﴿إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا﴾

﴾Our eyes have been (as if) dazzled.﴿

Mujāhid, Ibn Kathīr and Aḍ-Ḍaḥḥāk said, "[this means] our vision has been blocked."[2] Qatādah narrated that Ibn 'Abbās said, "[this means] our eyesight has been taken away." Al-'Awfi reported that Ibn 'Abbās said, "[this means] we were confused and put under a spell."[3]

﴿سُكِّرَتْ أَبْصَٰرُنَا﴾

﴾Our eyes have been (as if) dazzled.﴿

[1] Aṭ-Ṭabari 17:70.

[2] Aṭ-Ṭabari 17:74.

[3] Aṭ-Ṭabari 17:75.

Ibn Zayd said: "The one who is dazzled [lit. intoxicated] is the one who cannot reason."

الجزء الرابع عشر ٢٦٣ سورة الحجر

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾
وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ
فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا
رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا
مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾ وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا
خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيَاحَ
لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنتُمْ لَهُ
بِخَازِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾
وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾
وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ
مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ
السَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن
صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن
رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَىٰ أَن يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾﴾

﴾16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.﴿

﴾17. And We have guarded it (near heaven) from every outcast Shayṭān (devil).﴿

﴾18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.﴿

﴾19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.﴿

﴾20. And in it We have provided means of living, for you and for those whom you provide not.﴿

The Power of Allāh and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allāh mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with

which He has adorned it. Here, Mujāhid and Qatādah said that *Burūj* [big stars] refers to the heavenly bodies.[1] (I say): This is like the *Āyah* :

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا﴾

﴿*Blessed be He Who has placed the big stars in the heavens.*﴾ [25:61]

'Aṭiyah Al-'Awfi said: "*Burūj* here refers to sentinel fortresses."[2] He made the "shooting stars" to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear "shooting star" comes to him and destroys him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends [among humans], as is stated in the *Ṣaḥīḥ*.

Explaining this *Āyah*, Al-Bukhāri reported from Abu Hurayrah that the Prophet ﷺ said:

«إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ»

«*When Allāh decrees any matter in heaven, the angels beat their wings in submission to His Word, [with a sound like] a chain [beating] on a smooth rock.*"»

('Ali and other subnarrators said, "The sound reaches them.") "When the fright leaves their (angels') hearts, they (angels) are asked: 'What did your Lord say?' They respond: "The truth. And He is the Most High, the Most Great.' So those who hope to hear something listen, and they are standing one above the other." Sufyān [the narrator] described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. "Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him,

[1] Aṭ-Ṭabari 17:77.

[2] Al-Baghawi 3:45.

so he brings it to the earth." Perhaps Sufyān said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, 'Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'"[1] Then Allāh mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

﴿مِن كُلِّ شَيْءٍ مَّوْزُونٍ﴾

﴾*all kinds of things in due proportion.*﴿

Ibn 'Abbās said that this means with their predetermined proportions. This was also the opinion of Sa'īd bin Jubayr, 'Ikrimah, Abu Mālik, Mujāhid, Al-Ḥākim bin 'Utaybah, Al-Ḥasan bin Muḥammad, Abu Sālih and Qatādah.[2]

﴿وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ﴾

﴾*And We have provided therein means of living, for you*﴿

Here Allāh mentions that He created the earth with different means of provisions and livelihood of all kinds.

﴿وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ﴾

﴾*and for those whom you provide not.*﴿

Mujāhid said, "This refers to the riding animals and the cattle."[3] Ibn Jarīr said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allāh, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allāh alone."[4]

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[1] *Fatḥ Al-Bāri* 8:231.

[2] Aṭ-Ṭabari 17:79-81.

[3] Aṭ-Ṭabari 17:82.

[4] Aṭ-Ṭabari 17:82.

﴿وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾﴾

﴾21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.﴿

﴾22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.﴿

﴾23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.﴿

﴾24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.﴿

﴾25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.﴿

The Supplies for All Things are with Allāh

Allāh tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

﴿وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

﴾and We do not send it down but in a known measure.﴿

meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazīd bin Abi Ziyād reported from Abu Juḥayfah that 'Abdullāh said: "No year has more rain than another, but Allāh divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

﴿وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُ﴾

﴾And there is not a thing, but the supplies for it are with Us...﴿

Reported by Ibn Jarīr.[1]

Benefits of the Winds

﴿وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ﴾

﴿*And We send the winds fertilizing.*﴾

i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (*Ar-Rīḥ Al-'Aqīm*, see *Adh-Dhāriyāt* 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

﴿وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ﴾

﴿*And We sent the winds fertilizing.*﴾

'Abdullāh bin Mas'ūd said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously."[2] This was also the opinion of Ibn 'Abbās, Ibrāhīm An-Nakha'i and Qatādah.[3] Aḍ-Ḍaḥḥāk said: "Allāh sends it to the clouds and it gets fertilized and becomes full of water."[4] 'Ubayd bin 'Umayr Al-Laythi said: "Allāh sends the wind which stirs up the earth, then Allāh sends the wind which raises clouds, then Allāh sends the wind which forms clouds, then Allāh sends the fertilizing wind which pollinates the trees. Then he recited,

﴿وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ﴾

﴿*And We sent the winds fertilizing,*﴾[5]

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[1] Aṭ-Ṭabari 17:84.

[2] Aṭ-Ṭabari 17-86.

[3] Aṭ-Ṭabari 17:87-88.

[4] Aṭ-Ṭabari 17:88

[5] Ibid.

Fresh Water is a Blessing from Allāh

﴿فَأَسْقَيْنَٰكُمُوهُ﴾

﴾*and We give it to you to drink,*﴿ This means, "and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)", as Allāh points out in another *Āyah* in *Sūrat Al-Wāqi'ah*, where He says:

﴿أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ۝٦٨ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ۝٦٩ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ۝٧٠﴾

﴾*Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down? If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allāh)?*﴿ (56:68-70).

And Allāh says:

﴿هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ۝١٠﴾

﴾*He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.*﴿ (16:10)

﴿وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ﴾

﴾*and it is not you who are the owners of its supply.*﴿

The meaning is, "You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth." If Allāh so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

The Power of Allāh to initiate and renew Creation

﴿وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ﴾

﴾*And certainly We! We it is Who give life, and cause death,*﴿

Here Allāh tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of

nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ﴾

﴿And indeed, We know the first generations of you who had passed away...﴾.

Ibn 'Abbās said, "The first generations are all those who have passed away since the time of Ādam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection."[1]

Something similar was narrated from 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Muḥammad bin Ka'b, Ash-Sha'bi and others.[2]

Ibn Jarīr reported from Muḥammad bin Abi Ma'shar, from his father, that he heard 'Awn bin 'Abdullāh discussing the following *Āyah* with Muḥammad bin Ka'b:

﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾﴾

﴿And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards﴾,

and it was stated that it refers to the rows for prayer. Muḥammad bin Ka'b said, "This is not the case.

﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ﴾

﴿And indeed, We know the first generations of you who had passed away﴾ it refers to those who are dead or have been killed, and;

﴿ٱلْمُسْتَـْٔخِرِينَ﴾

﴿and also those who will come afterwards﴾ meaning those who have yet to be created.

﴿وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾﴾

[1] Aṭ-Ṭabari 17:91.

[2] Aṭ-Ṭabari 17:90-92.

﴾*And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing*﴿."

'Awn bin 'Abdullāh said, "May Allāh help you and reward you with good."[1]

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۝٢٦ وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ۝٢٧﴾

﴾*26. And indeed, We created man from dried (sounding) clay of altered mud.*﴿

﴾*27. And the Jinn, We created earlier from the smokeless flame of fire.*﴿

The Substances from which Mankind and *Jinns* were created

Ibn 'Abbās, Mujāhid and Qatādah said that *Ṣalṣāl* means dry mud.[2] The apparent meaning is similar to the *Āyah*:

﴿خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ۝١٤ وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ۝١٥﴾

﴾*He created man (Ādam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire.*﴿ (55:14-15)

It was also reported from Mujāhid that,

﴿صَلْصَٰلٍ﴾

﴾*dried (sounding) clay*﴿ means "putrid",[3] but it is more appropriate to interpret an *Āyah* with another *Āyah*.

﴿مِّنْ حَمَإٍ مَّسْنُونٍ﴾

﴾*of altered mud*﴿ means the dried clay that comes from mud, which is soil. "Altered" here means smooth.

﴿وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ﴾

﴾*And the Jinn, We created earlier*﴿ means before creating humans.

[1] Aṭ-Ṭabari 17:90.

[2] Aṭ-Ṭabari 17:96.

[3] Aṭ-Ṭabari 17:97.

﴿مِن نَّارِ ٱلسَّمُومِ﴾

﴿*from the smokeless flame of fire.*﴾ Ibn 'Abbās said, "It is the smokeless flame that kills."[1] Abu Dāwud Aṭ-Ṭayālisi said that Shu'bah narrated to them from Abu Isḥāq, who said: "I visited 'Umar Al-Aṣamm when he was sick, and he said: 'Shall I not tell you a *Ḥadīth* that I heard from 'Abdullāh bin Mas'ūd? He said: 'This smokeless flame is one of the seventy parts of the smokeless fire from which the *Jinn* where created. Then he recited,

﴿وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾﴾

﴿*And the Jinn, We created earlier from the smokeless flame of fire*﴾."'"[2]

The following is found in the *Ṣaḥīḥ*,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَتِ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

«*The angels were created from light, the Jinn were created from a smokeless flame of fire, and Ādam was created from that which has been described to you.*»[3]

The *Āyah* is intended to point out the noble nature, good essence and pure origin of Ādam.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾ قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾﴾

﴿*28. And (remember) when your Lord said to the angels: "I am going to create a man (Ādam) from dried (sounding) clay of altered mud."*﴾

﴿*29. "So, when I have fashioned him completely and breathed into him (Ādam) of My spirit (the soul which I created for*

[1] Aṭ-Ṭabari 17:99.
[2] Aṭ-Ṭabari 16:21.
[3] Muslim 4:2294.

him,) then fall down, prostrating yourselves before him."﴾

﴾30. So the angels prostrated themselves, all of them together.﴾

﴾31. Except Iblīs (Shayṭān) - he refused to be among the prostrate.﴾

﴾32. (Allāh) said: "O Iblīs! What is your reason for not being among the prostrate?"

﴾33. [Iblīs] said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud."﴾

The creation of Ādam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblīs

Allāh informs us of how He mentioned Ādam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblīs, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblīs said:

﴿لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ﴾

﴾I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.﴾

this is like when he said,

﴿أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ﴾

﴾I am better than him (Ādam), You created me from Fire and him You created from clay.﴾(7:12)

and

﴿أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ﴾

﴾"Do you see this one whom You have honored above me..."﴾ [17:62]

﴿قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٣٤) وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ (٣٥) قَالَ رَبِّ فَأَنظِرْنِىٓ
إِلَىٰ يَوْمِ يُبْعَثُونَ (٣٦) قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ (٣٧) إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ (٣٨)﴾

﴾34. (Allāh) said: "Then leave, for verily, you are an outcast."﴾

﴾35. "And verily, the curse shall be upon you until the Day of Recompense."﴿

﴾36. [Iblīs] said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected."﴿

﴾37. Allāh said: "Then verily, you are of those reprieved,"﴿

﴾38. "Until the Day of the time appointed."﴿

The Expulsion of Iblīs from *Jannah*, and His Reprieve until the Day of Resurrection

Allāh tells us how He issued an unconditional command to Iblīs to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Sa'īd bin Jubayr said: "When Allāh cursed Iblīs, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hātim.

﴿قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ
ٱلْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ
ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ
مَّقْسُومٌ ﴿٤٤﴾﴾

﴾39. [Iblīs] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."﴿

﴾40. "Except Your chosen (guided) servants among them."﴿

﴾41. (Allāh) said: "This is the way which will lead straight to Me."﴿

﴾42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you."﴿

﴾43. And surely, Hell is the place promised for them all.﴿

﴾44. It has seven gates, for each of those gates is a class assigned.﴿

The Threat of Iblīs to tempt Mankind, and Allāh's Promise of Hell for him

Allāh informed about the rebellion and arrogance of Iblīs, in that he said to the Lord:

﴿بِمَآ أَغْوَيْتَنِى﴾

﴾*Because You misled me,*﴿ i.e., because You misled me and misguided me.

﴿لَأُزَيِّنَنَّ لَهُمْ﴾

﴾*I shall indeed adorn the path of error for them*﴿ meaning, for the progeny of Ādam.

﴿فِى الْأَرْضِ﴾

﴾*on the earth,*﴿ meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

﴿وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

﴾*and I shall mislead them all.*﴿ meaning - just as You have misled me and have ordained that for me.

﴿إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ۝٤٠﴾

﴾*Except Your chosen, (guided) servants among them.*﴿ This is like the *Āyah*:

﴿أَرَءَيْتَكَ هَٰذَا الَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ۝٦٢﴾

﴾*"Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!"*﴿ (17:62).

﴿قَالَ﴾

﴾*(Allāh) said*﴿, i.e., threatening and warning Iblīs.

﴿هَٰذَا صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ﴾

﴾*This is the way which will lead straight to Me.*﴿

means, 'all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.'

This is like the *Āyah*:

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾﴾

﴾*Verily, your Lord is ever watchful.*﴿ (89:14)

and

﴿وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ﴾

﴾*And it is up to Allāh to show the right way.*﴿ (16:9)

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ﴾

﴾*Certainly, you shall have no authority over My servants*﴿ meaning, 'you will have no way to reach those for whom I have decreed guidance.'

﴿إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾

﴾*except those of the astray who follow you.*﴿

Ibn Jarīr mentioned that Yazīd bin Qusayṭ said: "The Prophets used to have *Masjids* outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allāh decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allāh - meaning Iblīs - came and sat between him and the *Qiblah* (direction of prayer). The Prophet said, 'I seek refuge with Allāh from the accursed *Shayṭān*.' [The enemy of Allāh said, 'Do you know who you are seeking refuge from? Here he is!' The Prophet said, 'I seek refuge with Allāh from the accursed *Shayṭān*'], and he repeated that three times. Then the enemy of Allāh said, 'Tell me about anything in which you will be saved from me.' The Prophet twice said, 'No, you tell me about something in which you can overpower the son of Ādam?' Each of them was insisting that the other answer first, then the Prophet said, Allāh says,

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾﴾

﴾*Certainly, you shall have no authority over My servants, except those of the astray who follow you.*﴿

The enemy of Allāh said, 'I heard this before you were even born.' The Prophet said, 'And Allāh says,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ﴾

﴾And if an evil whisper comes to you from Shayṭān then seek refuge with Allāh. Verily, He is All-Hearing, All-Knowing﴿ (7:200).

By Allāh, I never sense that you are near but I seek refuge with Allāh from you.' The enemy of Allāh said, 'You have spoken the truth. In this way you will be saved from me.' The Prophet said, 'Tell me in what ways you overpower the son of Ādam.' He said, 'I seize him at times of anger and times of desire.'[1]

﴿وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ﴾

﴾And surely, Hell is the place promised for them all.﴿

meaning, Hell is the abode designated for all those who follow Iblīs, as Allāh says in the Qur'ān:

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place.﴿(11:17)

The Gates of Hell are Seven

Then Allāh tells us that Hell has seven gates:

﴿لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

﴾for each of those gates is a (special) class (of sinners) assigned.﴿

means, for each gate a portion of the followers of Iblīs have been decreed, and they will have no choice in the matter. May Allāh save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

Ibn Abi Ḥatim recorded that Samurah bin Jundub reported from the Prophet ﷺ about,

﴿لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

[1] Aṭ-Ṭabari 17:105.

سُورَةُ الحِجْر ٢٦٤ الجُزءُ الرَّابِعَ عَشَرَ

قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ ۞ نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ ﴿٥١﴾

﴾for each of those gates is a class assigned.﴿

He said,

«إِنَّ مِنْ أَهْلِ النَّارِ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَإِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقِيهِ»

«*Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.*»

The degree of which will depend upon their deeds. This is like the *Āyah*;

﴾لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴿

﴾for each of those gates is a class assigned.﴿

﴾إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ ۞ نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾﴿

﴾45. Truly, those who have Taqwā, will dwell in Gardens and water springs.﴿

﴾46. (It will be said to them): "Enter it in peace and security."﴿

﴾47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.﴿

﴾48. No sense of fatigue shall touch them, nor shall they be asked to leave it.

﴾49. Declare to My servants that I am truly the Forgiving, the Most Merciful.﴿

﴾50. And that My torment is indeed the most painful torment.﴿

Description of the People of Paradise

Since Allāh mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

﴿ادْخُلُوهَا بِسَلَٰمٍ﴾

﴾*Enter it in peace*﴿ meaning free of all problems.

﴿ءَامِنِينَ﴾

﴾*and security.*﴿ meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

﴿وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٧﴾﴾

﴾*And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.*﴿

Al-Qāsim narrated that Abu Umāmah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allāh will remove whatever hatred the world has left in their hearts."[1] Then he recited:

﴿وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ﴾

﴾*And We shall remove any deep feeling of bitterness from their breasts.*﴿

This is how it was narrated in this report, but Al-Qāsim bin 'Abdur-Raḥmān is weak in his reports from Abu Umāmah. However, this is in accord with the report in the *Ṣaḥīḥ* where

[1] Aṭ-Ṭabari 17:107.

Qatādah says, "Abu Al-Mutawakkil An-Nāji told us that Abu Saʿīd Al-Khuḍri told them that the Messenger of Allāh ﷺ said:

«يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُّوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ»

«The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.»"[1]

﴿لَا يَمَسُّهُمْ فِيهَا نَصَبٌ﴾

﴾No sense of fatigue shall touch them﴿ meaning no harm or hardship, as was reported in the *Ṣaḥīḥs*:

«أَنَّ اللهَ أَمَرَنِي أَنْ أُبَشِّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ»

«Allāh commanded me to tell Khadījah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.»[2]

﴿وَمَا هُم مِّنْهَا بِمُخْرَجِينَ﴾

﴾nor shall they (ever) be asked to leave it.﴿ As was reported in the *Ḥadīth*:

«يُقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَمْرَضُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تُقِيمُوا فَلَا تَظْعَنُوا أَبَدًا»

«It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.»[3]

[1] Al-Bukhāri no. 6535.

[2] *Fatḥ Al-Bāri* 7:166, Muslim 4:1887.

[3] Muslim 4:2182.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ (٥٢) قَالُوا
لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ (٥٣) قَالَ أَبَشَّرْتُمُونِي عَلَىٰٓ أَن
مَّسَّنِيَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ (٥٤) قَالُوا بَشَّرْنَٰكَ بِٱلْحَقِّ
فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ (٥٥) قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ
رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ (٥٦) قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ
(٥٧) قَالُوٓا إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ (٥٨) إِلَّآ ءَالَ لُوطٍ
إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ (٥٩) إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ إِنَّهَا لَمِنَ
ٱلْغَٰبِرِينَ (٦٠) فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ (٦١) قَالَ
إِنَّكُمْ قَوْمٌ مُّنكَرُونَ (٦٢) قَالُوا بَلْ جِئْنَٰكَ بِمَا كَانُوا فِيهِ
يَمْتَرُونَ (٦٣) وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ (٦٤) فَأَسْرِ
بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
وَٱمْضُوا حَيْثُ تُؤْمَرُونَ (٦٥) وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ
دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ (٦٦) وَجَآءَ أَهْلُ ٱلْمَدِينَةِ
يَسْتَبْشِرُونَ (٦٧) قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِي فَلَا تَفْضَحُونِ (٦٨) وَٱتَّقُوا
ٱللَّهَ وَلَا تُخْزُونِ (٦٩) قَالُوٓا أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ (٧٠)

Allāh says:

﴿خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا (١٠٨)﴾

﴿*Wherein they shall dwell (forever). They will have no desire to be removed from it.*﴾ (18:108)

﴿نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ (٤٩) وَأَنَّ عَذَابِي هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ (٥٠)﴾

﴿*Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.*﴾

meaning, 'O Muḥammad, tell My servants that I am the source of mercy and I am the source of punishment.' Similar *Āyāt* to this have already been quoted above, which indicate that we must always be in a state between hope (for Allāh's mercy) and fear (of His punishment).

﴿وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ (٥١) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ (٥٢) قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ (٥٣) قَالَ أَبَشَّرْتُمُونِي عَلَىٰٓ أَن مَّسَّنِيَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ (٥٤) قَالُوا بَشَّرْنَٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ (٥٥) قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ (٥٦)﴾

﴿*51. And tell them about the guests (i.e., the angels) of Ibrāhīm.*﴾

﴿*52. When they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."*﴾

﴾53. *They said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom."*﴿

﴾54. *He said: "Do you give me this good news while old age has overtaken me? Of what then is your news about?"*﴿

﴾55. *They said: "We give you good news in truth. So do not be of those who despair."*﴿

﴾56. *He said: "And who despairs of the mercy of his Lord except those who are astray?"*﴿

The Guests of Ibrāhīm and their Good News of a Son for Him

Allāh is saying: 'Tell them, O Muḥammad, about the story of

﴿ضَيْفِ إِبْرَٰهِيمَ﴾

﴾*the guests of Ibrāhīm.*﴿'

﴿دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَـٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ﴾

﴾*they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."*﴿

meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

﴿قَالُوا۟ لَا تَوْجَلْ﴾

﴾*They said: "Do not be afraid!..."*﴿ meaning, do not be scared.

﴿وَبَشَّرُوهُ بِغُلَـٰمٍ عَلِيمٍ﴾

﴾*We bring you the good news of a boy possessing much knowledge and wisdom.*﴿

this refers to Isḥāq, as was previously mentioned in *Sūrat Hūd*. Then

﴿قَالَ﴾

﴾*He said*﴿ meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

﴿أَبَشَّرْتُمُونِى عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ﴾

﴾Do you give me this good news while old age has overtaken me? Of what then is your news about?﴿

They responded by confirming the good news they had brought, good news after good news:

﴿قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾﴾

﴾They said: "We give you good news in truth. So do not be of those who despair."﴿

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾﴾

﴾57. He said: "What then is the business for which you have come, O messengers?"﴿

﴾58. They said: "We have been sent to a guilty people."﴿

﴾59. "(All) except the family of Lūṭ, all of whom we are to save (from the destruction)."﴿

﴾60. "Except for his wife, of whom We have[1] decreed that she shall be of those who remain behind."﴿

The Reason why the Angels came

Allāh tells us that after Ibrāhīm had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

﴿إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ﴾

﴾We have been sent to a guilty people.﴿

meaning the people of Lūṭ. They told him that they were going to save the family of Lūṭ from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

﴿إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾﴾

[1] "*Qaddarnā*" meaning, "we have determined" is interpreted by the scholars of *Tafsīr* as it has been translated. They say that the angels speak in this form because of their closeness to Allāh, a status of which other creatures do not have the honor. See the *Tafsīr* of Aṭ-Ṭabari.

﴿Except for his wife, of whom We have decreed that she shall be of those who remain behind.﴾

i.e., she was one of those who would be left behind and will be destroyed.

﴿فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَـٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَـٰكَ بِٱلْحَقِّ وَإِنَّا لَصَـٰدِقُونَ ﴿٦٤﴾﴾

﴿61. Then when the messengers (the angels) came to the family of Lūṭ﴾

﴿62. He (Lūṭ) said: "Verily, you are people unknown to me."﴾

﴿63. They said: "Nay, we have come to you with that (torment) which they have been doubting."﴾

﴿64. "And we have brought you the truth and certainly we tell the truth."﴾

The Angels coming to Lūṭ

Allāh tells us about when the angels came to Lūṭ in the form of young men with handsome faces. When they entered his home, he said:

﴿إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَـٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾﴾

﴿"Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting."﴾

meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

﴿وَأَتَيْنَـٰكَ بِٱلْحَقِّ﴾

﴿And we have brought you the truth﴾ is like the *Āyah*,

﴿مَا نُنَزِّلُ ٱلْمَلَـٰٓئِكَةَ إِلَّا بِٱلْحَقِّ﴾

﴿We do not send the angels down except with the truth﴾ [15:8] and

﴿وَإِنَّا لَصَـٰدِقُونَ﴾

﴿and certainly, we tell the truth.﴾

They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

﴿فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾
وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾﴾

﴾65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."﴿

﴾66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.﴿

Lūṭ is ordered to leave with His Family during the Night

Allāh tells us that His angels ordered Lūt to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allāh ﷺ would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

﴿وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ﴾

﴾and let no one amongst you look back,﴿

meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

﴿وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ﴾

﴾but go on to where you are ordered.﴿ - it is as if they had a guide with them to show them the way.

﴿وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ﴾

﴾And We made this decree known to him﴿ meaning - We already told him about that.

﴿أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ﴾

﴾that those (sinners) would be rooted out in the early morning.﴿ meaning in the morning, as in another *Āyah*:

﴿إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾﴾

﴾Indeed, morning is their appointed time. Is not the morning near?﴿ [11:81]

﴿وَجَآءَ أَهۡلُ ٱلۡمَدِينَةِ يَسۡتَبۡشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيۡفِي فَلَا تَفۡضَحُونِ ﴿٦٨﴾ وَٱتَّقُواْ ٱللَّهَ وَلَا
تُخۡزُونِ ﴿٦٩﴾ قَالُوٓاْ أَوَلَمۡ نَنۡهَكَ عَنِ ٱلۡعَٰلَمِينَ ﴿٧٠﴾ قَالَ هَٰٓؤُلَآءِ بَنَاتِيٓ إِن كُنتُمۡ فَٰعِلِينَ ﴿٧١﴾ لَعَمۡرُكَ
إِنَّهُمۡ لَفِي سَكۡرَتِهِمۡ يَعۡمَهُونَ ﴿٧٢﴾﴾

﴾67. And the inhabitants of the city came rejoicing.﴿

﴾68. [Lūṭ] said: "Verily, these are my guests, so do not shame me."﴿

﴾69. "And have Taqwā of Allāh, and do not disgrace me."﴿

﴾70. They said: "Did we not forbid you from entertaining any of the 'Ālamīn?"﴿

﴾71. [Lūṭ] said: "These are my daughters, if you must act (so)."﴿

﴾72. Verily, by your life, in their wild intoxication, they were wandering blindly.﴿

The People of the City arrive upon the Angels, thinking that they are Men

Allāh tells us about how Lūṭ's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

﴿قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيۡفِي فَلَا تَفۡضَحُونِ ﴿٦٨﴾ وَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ ﴿٦٩﴾﴾

﴾[Lūṭ] said: "Verily, these are my guests, so do not shame me. And have Taqwā of Allāh, and do not disgrace me."﴿

This is what Lūṭ said to them before he knew that his guests were messengers from Allāh, as mentioned in *Sūrat Hūd*, but here (in this *Sūrah*), we have already been told that they are messengers from Allāh, and this is followed by an account of Lūṭ's people coming and his exchange with them. However, here the conjunction (*wa*, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

﴿أَوَلَمۡ نَنۡهَكَ عَنِ ٱلۡعَٰلَمِينَ﴾

﴾Did we not forbid you from entertaining (or protecting) any of the 'Ālamīn?﴿

meaning, 'did we not tell you that you should not have anyone

as a guest?' He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here.[1] All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allāh, may He be exalted, said to Muḥammad ﷺ,

﴿لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾﴾

﴾*Verily, by your life, in their wild intoxication, they were wandering blindly.*﴿

Allāh swore by the life of His Prophet ﷺ, which is an immense honor reflecting his high rank and noble status. 'Amr bin Mālik An-Nakari reported from Abu Al-Jawzā' that Ibn 'Abbās said: "Allāh has never created or made or formed any soul that is dearer to him than Muḥammad ﷺ. I never heard that Allāh swore by the life of anyone else. Allāh says,

﴿لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾﴾

﴾*Verily, by your life, in their wild intoxication, they were wandering blindly.*﴿

meaning, by your life and the length of your stay in this world,

﴿إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ﴾

﴾*in their wild intoxication, they were wandering blindly.*﴿[2]

This was reported by Ibn Jarīr. Qatādah said:

﴿لَفِى سَكْرَتِهِمْ﴾

﴾*in their wild intoxication*﴿ "It means - in their misguided state;

﴿يَعْمَهُونَ﴾

﴾*they were wandering blindly*﴿ means - they were playing."[3] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿لَعَمْرُكَ﴾

[1] See the *Tafsīr* of *Sūrah Hūd*.

[2] Aṭ-Ṭabari 17:118.

[3] Aṭ-Ṭabari 17:119.

الجزء الرابع عشر ٢٦٦ سورة الحجر

قَالَ هَٰٓؤُلَآءِ بَنَاتِيٓ إِن كُنتُمۡ فَٰعِلِينَ ﴿٧١﴾ لَعَمۡرُكَ إِنَّهُمۡ لَفِي سَكۡرَتِهِمۡ
يَعۡمَهُونَ ﴿٧٢﴾ فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ مُشۡرِقِينَ ﴿٧٣﴾ فَجَعَلۡنَا عَٰلِيَهَا
سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهِمۡ حِجَارَةٗ مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّلۡمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٖ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ﴿٧٧﴾ وَإِن كَانَ أَصۡحَٰبُ ٱلۡأَيۡكَةِ لَظَٰلِمِينَ ﴿٧٨﴾
فَٱنتَقَمۡنَا مِنۡهُمۡ وَإِنَّهُمَا لَبِإِمَامٖ مُّبِينٖ ﴿٧٩﴾ وَلَقَدۡ كَذَّبَ أَصۡحَٰبُ
ٱلۡحِجۡرِ ٱلۡمُرۡسَلِينَ ﴿٨٠﴾ وَءَاتَيۡنَٰهُمۡ ءَايَٰتِنَا فَكَانُواْ عَنۡهَا مُعۡرِضِينَ
﴿٨١﴾ وَكَانُواْ يَنۡحِتُونَ مِنَ ٱلۡجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذَتۡهُمُ
ٱلصَّيۡحَةُ مُصۡبِحِينَ ﴿٨٣﴾ فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ﴿٨٤﴾
وَمَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّۗ وَإِنَّ
ٱلسَّاعَةَ لَأٓتِيَةٞۖ فَٱصۡفَحِ ٱلصَّفۡحَ ٱلۡجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ
ٱلۡخَلَّٰقُ ٱلۡعَلِيمُ ﴿٨٦﴾ وَلَقَدۡ ءَاتَيۡنَٰكَ سَبۡعٗا مِّنَ ٱلۡمَثَانِي وَٱلۡقُرۡءَانَ
ٱلۡعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّنۡهُمۡ
وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ ﴿٨٨﴾ وَقُلۡ إِنِّيٓ
أَنَا ٱلنَّذِيرُ ٱلۡمُبِينُ ﴿٨٩﴾ كَمَآ أَنزَلۡنَا عَلَى ٱلۡمُقۡتَسِمِينَ ﴿٩٠﴾

﴾Verily, by your life﴿ means by your life, and

﴾إِنَّهُمۡ لَفِي سَكۡرَتِهِمۡ يَعۡمَهُونَ﴿

﴾in their wild intoxication, they were wandering blindly.﴿ means that they were confused."[1]

﴾فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ مُشۡرِقِينَ ﴿٧٣﴾ فَجَعَلۡنَا عَٰلِيَهَا سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهِمۡ حِجَارَةٗ مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّلۡمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٖ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ﴿٧٧﴾﴿

﴾73. So the Ṣayḥah overtook them at the time of sunrise.﴿
﴾74. And We turned them upside down and rained stones of baked clay upon them.﴿
﴾75. Surely, in this are signs for those who see.﴿
﴾76. And verily, they were right on the highroad.﴿
﴾77. Surely, there is indeed a sign in that for the believers.﴿

The Destruction of the People of Lūṭ

Allāh said;

﴾فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ﴿

﴾So the Ṣayḥah overtook them﴿

This is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside

[1] Similar is recorded by Aṭ-Ṭabari.

down, and stones of baked clay (*As-Sijjīl*) raining down upon them. The discussion of *As-Sijjīl* in *Sūrah Hūd* is a sufficient explanation.

Allāh said:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾﴾

﴾*Surely, in this are signs for those who see.*﴿

meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujāhid said concerning the phrase,

﴿لِّلْمُتَوَسِّمِينَ﴾

﴾*those who see*﴿ he said, "those who have insight and discernment."[1]

It was reported from Ibn 'Abbās and Aḍ-Ḍaḥḥāk that it referred to those who look.[2] Qatādah said: "those who learn lessons".[3]

﴿لِّلْمُتَوَسِّمِينَ﴾

﴾*those who see*﴿ therefore the meaning is "those who ponder".

The City of Sodom on the Highroad

﴿وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾﴾

﴾*And verily, they were right on the highroad.*﴿

meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the *Āyah*,

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِالَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾

﴾*Verily, you pass by them in the morning, and at night. Will you not then reflect?*﴿ (37:137-138).

[1] Aṭ-Ṭabari 17:120.
[2] Aṭ-Ṭabari 17:121.
[3] Aṭ-Ṭabari 17:121.

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾﴾

﴾Surely, there is indeed a sign in that for the believers.﴿

meaning, 'All that We did to the people of Lūṭ, from the destruction and the vengeance, to how We saved Lūṭ and his family, these are clear signs to those who believe in Allāh and His Messengers.'

﴿وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾ فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾﴾

﴾78. And the Dwellers of Al-Aykah, were also wrongdoers.﴿

﴾79. So, We took vengeance on them. They are both on an open route, plain to see.﴿

The Destruction of the Dwellers of *Al-Aykah*, the People of Shu'ayb

The Dwellers of *Al-Aykah*, were the people of Shu'ayb. Aḍ-Ḍaḥḥāk, Qatādah and others said that *Al-Aykah* refers to intertwined trees.[1] Their evildoing included associating partners with Allāh (*Shirk*), banditry and cheating in weights and measures. Allāh punished them with the *Ṣayḥah* (the awful cry or torment), the earthquake, and the torment of the Day of Shadow.[2] They lived near the people of Lūṭ, but at a later time, and the people of Lūṭ were known to them, which is why Allāh says,

﴿وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ﴾

﴾They are both on an open route, plain to see.﴿

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and others said, "a visible route."[3] This is why, when Shu'ayb warned his people, he said to them,

﴿وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ﴾

﴾And the people of Lūṭ are not far off from you!﴿ [11:89]

﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾ وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا

[1] Aṭ-Ṭabari 17:125.

[2] Ibn Kathīr explains this later in the *Tafsīr* of *Sūrat Ash-Shu'arā.'*

[3] Aṭ-Ṭabari 17:125.

يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٤﴾﴾

﴾80. And verily, the Dwellers of Al-Ḥijr denied the Messengers.﴿

﴾81. And We gave them Our signs, but they were averse to them.﴿

﴾82. And they used to hew out dwellings from the mountains, (feeling) secure.﴿

﴾83. But the Ṣayḥah (torment - awful cry) overtook them in the early morning.﴿

﴾84. And all that they used to earn availed them not.﴿

The Destruction of the Dwellers of *Al-Ḥijr*, Who are the People called Thamūd

The Dwellers of the *Al-Ḥijr* were the people of Thamūd who rejected their Prophet, Ṣālih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting "the Messengers". Allāh tells us that he (Ṣālih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allāh created for them out of a solid rock in response to the supplication of Ṣālih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

﴿تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ﴾

﴾"Enjoy yourselves in your homes for three days. This is a promise which will not be belied."﴿ [11:65]

Allāh said:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

﴾And as for Thamūd, We showed them and made the path of truth clear but they preferred blindness to guidance.﴿ [41:17]

Allāh tells us that,

﴿وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾﴾

﴾And they used to hew out dwellings from the mountains, (feeling) secure.﴿

meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in the *Al-Ḥijr* through which the Messenger of Allāh ﷺ passed on his way to Tabūk. He covered his head and urged his camel to go faster, saying to his Companions:

«لَا تَدْخُلُوا بُيُوتَ الْقَوْمِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا خَشْيَةَ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ»

«*Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.*»[1]

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾﴾

﴾But the Ṣayḥah (torment - awful cry) overtook them in the early morning.﴿ meaning in the morning of the fourth day.

﴿فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٤﴾﴾

﴾And all that they used to earn availed them not.﴿

meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾﴾

﴾85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.﴿

﴾86. Verily, your Lord is the Knowing Creator.﴿

[1] Aḥmad 2:91.

The World has been created for some Purpose, then the Hour will come

Allāh says,

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ﴾

❴*And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming*❵, i.e., with justice to -

﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا﴾

❴*requite those who do evil with that which they have done*❵ [53:31]

Allāh says,

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾﴾

❴*And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire!*❵(38:27)

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾﴾

❴*"Did you think that We created you in play, and that you would not be brought back to Us?" So exalted be Allāh, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne!*❵(23:115-116).

Then Allāh informed His Prophet ﷺ about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the *Āyah*,

﴿فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾﴾

❴*So turn away from them, and say: "Salām (Peace!)." But they will come to know*❵ (43:89).

Mujāhid, Qatādah and others said: "This was before fighting was prescribed". It is as they said, because this *Sūrah* was revealed in Makkah and fighting was prescribed after the *Hijrah*.

﴿إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾﴾

﴾Verily, your Lord is the Knowing Creator﴿(15:86).

This is a confirmation of the Day of Resurrection and that Allāh, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ
الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ
مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾﴾

﴾Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return.﴿(36:81-83).

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا
مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾﴾

﴾87. And indeed, We have bestowed upon you seven of the Mathāni,[1] and the Grand Qur'ān.﴿

﴾88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.﴿

A Reminder of the Blessing of the Qur'ān and the Command to focus on its Message

Allāh is saying to His Prophet ﷺ: Since We have given you the Grand Qur'ān, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their

[1] *Mathāni* means "often recited."

rejection of you and their opposition to your religion.

﴿وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ﴾

﴿*And lower your wings to the believers who follow you*﴾ (26:215) meaning - be gentle with them, like the *Āyah*,

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

﴿*Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful*﴾(9:128).

There were some differences among the scholars over the meaning of "seven of the *Mathānī*". Ibn Mas'ūd, Ibn 'Umar, Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and others said that they are the seven long (*Sūrahs*), meaning *Al-Baqarah*, *Al-'Imrān*, *An-Nisā'*, *Al-Mā'idah*, *Al-An'ām*, *Al-A'rāf* and *Yūnus*. There are texts to this effect reported from Ibn 'Abbās and Sa'īd bin Jubayr. Sa'īd said: "In them, Allāh explains the obligations, the *Ḥudūd* (legal limits), stories and rulings." Ibn 'Abbās said, "He explains the parables, stories and lessons."[1]

The second opinion is that they (the seven of the *Mathānī*) are *Al-Fātiḥah*, which is composed of seven *Āyāt*. This was reported from 'Ali, 'Umar, Ibn Mas'ūd and Ibn 'Abbās. Ibn 'Abbās said: "The *Bismillāh*,[2] is completing seven *Āyah*, which Allāh has given exclusively to you (Muslims)."[3] This is also the opinion of Ibrāhīm An-Nakha'i, 'Abdullāh bin 'Umayr, Ibn Abi Mulaykah, Shahr bin Ḥawshab, Al-Ḥasan Al-Baṣri and Mujāhid.[4]

Al-Bukhāri, may Allāh have mercy on him, recorded two *Ḥadīths* on this topic. (The first) was recorded from Abu Sa'īd bin Al-Mu'allā, who said: "The Prophet ﷺ passed by me while I

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[1] Aṭ-Ṭabari 17:130-132.

[2] That is the statement "*Bismillāhir-Raḥmānir-Raḥīm*", which means, "In the Name of Allāh, the Most Gracious, the Most Merciful." Accordingly, the *Fatiḥah* comprises seven *Āyāt*.

[3] Aṭ-Ṭabari 17:133.

[4] Aṭ-Ṭabari 17:135.

was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟»

«*What stopped you from coming to me?*» I said, 'I was praying'. He said,

«أَلَمْ يَقُلِ اللهُ

«*'Did not Allāh say*

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾

﴾*O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he calls you...?*﴿ [8:24]

أَلَا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ»

«*Shall I not teach you the most magnificent Sūrah before I leave the Masjid?*»

Then the Prophet ﷺ went to leave the *Masjid*, and I reminded him, so he said,

«﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾﴾

﴾*"Al-Ḥamdu Lillāhi Rabbil-'Ālamīn [All praises and thanks be to Allāh, the Lord of all that exists]*﴿(1:2).

هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الَّذِي أُوتِيتُهُ»

«*This is the seven of the Mathāni and the Qur'ān which I have been given.*»"

(The second *Ḥadīth*) was reported from Abu Hurayrah who said that the Messenger of Allāh ﷺ said:

«أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

«*Umm Al-Qur'ān (the Mother or the Essence of the Qur'ān,) is the seven Mathāni, and the Grand Qur'ān.*»[1]

This means that *Al-Fātiḥah* is the seven *Mathāni* and the Grand Qur'ān, but this does not contradict the statement that the seven *Mathāni* are the seven long *Sūrahs*, because they also share these attributes, as does the whole Qur'ān. As Allāh

[1] *Fatḥ Al-Bāri* 8:232.

says,

﴿ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِيَ﴾

﴿Allāh has sent down the best statement, a Book (this Qur'ān), its parts resembling each other in goodness and truth, oft-recited﴾ (39:23).

So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'ān.

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ﴾

﴿Look not with your eyes ambitiously at what We have given to certain classes of them﴾ [20:131]

meaning, be content with the Grand Qur'ān that Allāh has given to you, and do not long for the luxuries and transient delights that they have.

﴿لَا تَمُدَّنَّ عَيْنَيْكَ﴾

﴿Look not with your eyes ambitiously﴾

Al-'Awfi reported that Ibn 'Abbās said: "He [in this *Āyah*] forbade a man to wish for what his companion has."[1]

﴿إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ﴾

﴿at what We have given to certain classes of them,﴾

Mujāhid said: "This refers to the rich."[2]

﴿وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ ﴿٨٩﴾ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ﴿٩٠﴾ ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾﴾

﴿89. And say (O Muḥammad): "I am indeed a plain warner."﴾

﴿90. As We have sent down on the Muqtasimīn (conspiring confederates),﴾

﴿91. Who have made the Qur'ān into parts.﴾

﴿92. So, by your Lord, We shall certainly call all of them to account.﴾

﴿93. For all that they used to do.﴾

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[1] Aṭ-Ṭabari 17:141.

[2] Aṭ-Ṭabari 17:141.

The Messenger ﷺ is a Plain Warner

Allāh commanded His Prophet ﷺ to tell the people:

﴿إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ﴾

﴿I am indeed a plain warner﴾

coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allāh sent His punishment and vengeance. In the two *Ṣaḥīḥs* it is reported from Abu Mūsā that the Prophet ﷺ said:

«إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ فَقَالَ: يَا قَوْمِ! إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ النَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا وَانْطَلَقُوا عَلَى مُهْلِهِمْ فَنَجَوْا، وَكَذَّبَهُ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ»

«The parable of myself and that with which Allāh has sent me is that of a man who came to his people and said, 'O people! I have seen the [invading] army with my own eyes, and I am a naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the [invading] army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.»[1]

Explanation of "*Al-Muqtasimīn*"

﴿ٱلْمُقْتَسِمِينَ﴾

﴿the Muqtasimīn﴾ refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allāh tells us about the people of Sālih:

﴿قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ﴾

[1] *Fatḥ Al-Bāri* 13:264, Muslim 4:1788.

﴾*They said, "Swear to one another [Taqāsamu] by Allāh that we shall make a secret night attack on him and his household"*﴿ [27:49]

i.e., they plotted to kill him at night. Mujāhid said *"Taqāsamu* means they swore an oath."

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ﴾

﴾*And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies*﴿(16:38).

﴿أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ﴾

﴾*(It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)*﴿ (14:44)

﴿أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ﴾

﴾*Are they those, of whom you swore that Allāh would never show them mercy*﴿[7:49]

It is as if they took an oath for every single thing that they denied in this world, so they are called the *Muqtasimīn*.

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾﴾

﴾*Who have made the Qur'ān into parts.*﴿

meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhāri reported that Ibn 'Abbās said,

﴿جَعَلُوا الْقُرْآنَ عِضِينَ﴾

﴾*Who have made the Qur'ān into parts.*﴿

"They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it."[1] Some have said that *Al-Mutaqasimīn* refers to the Quraysh, that the Qur'ān means this Qur'ān [as opposed to the Scriptures of the People of the Book], and that "made it into parts" referred to what 'Atā' said that some of them said that he (the Prophet ﷺ) was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This

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[1] *Fatḥ Al-Bāri* 8:233.

opinion was also reported from Aḍ-Ḍaḥḥāk and others.

Muḥammad bin Isḥāq reported from Ibn 'Abbās that Al-Walīd bin Al-Mughīrah - holding a noble position among the people - rallied a group of Quraysh behind him when *Al-Mawṣim* (the time for pilgrims to meet in Makkah for *Ḥajj*) had come. He said to them, "O people of Quraysh! The time of *Al-Mawṣim* has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ﷺ), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu 'Abd Shāms, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say?" He said, "By Allāh, what he says is as palatable [to the average person] as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allāh revealed concerning them:

﴿الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾﴾

﴾*Who have made the Qur'ān into parts.*﴿ meaning, of different types, and

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾﴾

﴾*So, by your Lord, We shall certainly call all of them to account. For all that they used to do*﴿

Those were the group who said that about the Messenger of Allāh ﷺ."[1]

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾﴾

﴾*So, by your Lord, We shall certainly call all of them to account. For all that they used to do.*﴿

[1] *Sīrah Ibn Hishām*, 1:288. This narration is not authentic due to one of the narrators being unknown.

الجزء الرابع عشر ٢٦٧ سورة الحجر

ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ
أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾ فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ
عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾ ٱلَّذِينَ
يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ
أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن
مِّنَ ٱلسَّٰجِدِينَ ﴿٩٨﴾ وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾

سُورَةُ النَّحْلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ
﴿١﴾ يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ
أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ بِٱلْحَقِّ ۚ تَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ
ٱلْإِنسَٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾ وَٱلْأَنْعَٰمَ
خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ
﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

Abu Ja'far reported from Ar-Rabī' that Abu Al-'Āliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers."[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾﴾

﴾So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴿ then he said:

﴿فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾﴾

﴾So on that Day no question will be asked of man or Jinn as to his sin﴿ (55:39).

He said, "They will not be asked, 'Did you do such and such?' Because Allāh knows better than they do about that. But He will say, 'Why did you do such and such?'"[2]

﴿فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾ ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿٩٨﴾ وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾﴾

﴾94. Therefore openly proclaim what you have been

[1] Aṭ-Ṭabari 17:150.

[2] Aṭ-Ṭabari 17:150.

commanded, and turn away from the idolators.﴾

﴿*95. Truly, We will suffice you against the mockers,*﴾

﴿*96. Who make another god along with Allāh; but they will come to know.*﴾

﴿*97. Indeed, We know that your breast becomes tight because of what they say.*﴾

﴿*98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).*﴾

﴿*99. And worship your Lord until the certainty (i.e. death) comes to you.*﴾

The Command to proclaim the Truth openly

Allāh commanded His Messenger ﷺ to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn 'Abbās said that the *Āyah*,

﴿فَٱصْدَعْ بِمَا تُؤْمَرُ﴾

﴿*Therefore openly proclaim that what you have been commanded,*﴾

means, "Go ahead with it."[1] According to another report it means,

(افْعَلْ مَا تُؤْمَرُ)

"Therefore proclaim that which you commanded."

Mujāhid said, "It is reciting the Qur'ān aloud during prayer."[2] Abu 'Ubaydah reported that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ was still practicing and preaching Islām secretly until this *Āyah* was revealed:

﴿فَٱصْدَعْ بِمَا تُؤْمَرُ﴾

﴿*Therefore openly proclaim that which you are commanded*﴾

then he and his Companions came out into the open."[3]

[1] Aṭ-Ṭabari 17:151.

[2] Aṭ-Ṭabari 17:151.

[3] Aṭ-Ṭabari 17:152.

The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allāh's statement,

﴿وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ۝ إِنَّا كَفَيۡنَـٰكَ ٱلۡمُسۡتَهۡزِءِينَ ۝﴾

﴾*and turn away from idolators. Truly, We will suffice you against the mockers.*﴿

meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allāh.

﴿وَدُّوا۟ لَوۡ تُدۡهِنُ فَيُدۡهِنُونَ ۝﴾

﴾*They wish that you should compromise for them, so that they would compromise for you*﴿ (68:9).

Do not fear them because Allāh will suffice you against them, and He will protect you from them. This is like the *Āyah*:

﴿يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعۡصِمُكَ مِنَ ٱلنَّاسِ ۗ﴾

﴾*O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allāh will protect you from mankind.*﴿ [5:67]

Muḥammad bin Isḥāq said: "The great ones of the mockers were five people, who were elders and noblemen among their people. From Banī Asad bin 'Abd Al-'Uzzā bin Quṣayy there was Al-Aswad bin Al-Muttalib Abu Zam'ah. According to what I heard, the Messenger of Allāh (ﷺ) had supplicated against him because of the pain and mockery he had suffered at his hands. He ﷺ had said,

«اللَّهُمَّ أَعْمِ بَصَرَهُ، وَأَثْكِلْهُ وَلَدَهُ»

«*O Allāh, make him blind and take (the life of) his son.*»

From Banī Zahrah there was Al-Aswad bin 'Abd Yaghūth bin Wahb bin 'Abd Manāf bin Zahrah. From Banī Makhzūm there was Al-Walīd bin Al-Mughīrah bin 'Abdullāh bin 'Umar bin Makhzūm. From Banī Sahm bin 'Amr bin Huṣayṣ bin Ka'b bin

Lu'ayy there was Al-'Āṣ bin Wā'il bin Hishām bin Sa'īd bin Sa'd. From Khuzā'ah there was Al-Ḥārith bin At-Ṭalāṭilah bin 'Amr bin Al-Ḥārith bin 'Abd 'Amr bin Malkān. When their evil went to extremes and their mockery of the Messenger of Allāh ﷺ went too far, Allāh revealed:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾﴾

﴾Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allāh; but they will come to know.﴿

Ibn Isḥāq said: Yazīd bin Rūmān told me that 'Urwah bin Az-Zubayr or one of the other scholars said that Jibrīl came to the Messenger of Allāh ﷺ when he was performing *Ṭawāf* around the House (the Ka'bah). He stood and the Messenger of Allāh ﷺ stood next to him. Al-Aswad Ibn Al-Muṭālib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin 'Abd Yaghūth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walīd bin Al-Mughīrah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-'Ās bin Wā'il passed by, and he pointed to the instep of his foot. He (Al-'Ās) set off on his donkey, heading for At-Ṭā'if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Ḥārith bin At-Ṭalāṭilah passed by and he pointed at his head. It filled with pus and killed him."[1]

﴿الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾﴾

﴾Who make another god along with Allāh; but they will come

[1] *Sīrah Ibn Hishām* 1:409, 410. This narration is not authentic. Aside from the lack of certainty, 'Urwah was born nineteen years after *Hijrah* at the earliest calculation according to Adh-Dhahabi, (See *As-Siyar*).

to know.﴾

This is a strong warning and grave threat against those who have other deities along with Allāh.

Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death

Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾﴾

﴾*Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).*﴿

meaning 'We know, O Muḥammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allāh. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allāh, praising Him, glorifying Him, and worshipping Him (which means *Salāh*, or prayer)' Hence Allāh says:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾﴾

﴾*So glorify the praises of your Lord and be of those who prostrate themselves (to Him)*﴿

Imām Aḥmad reported from Nu'aym bin Hammār that he heard the Messenger of Allāh ﷺ say: '

«قَالَ اللهُ تَعَالَى يَا ابْنَ آدَمَ! لَا تَعْجِزْ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ»

«*Allāh said, "O son of Ādam! It is not too difficult for you to perform four Rak'āt at the beginning of the day, (and if you do them,) I will take care of you until the end of it."*»[1]

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

﴾*And worship your Lord until the certainty comes to you*﴿ (15:99).

Al-Bukhāri said: "Sālim said, '(This means) death.'"[2] This

[1] Aḥmad 5:286.

[2] *Fatḥ Al-Bāri* 8:235.

Sālim is Sālim bin 'Abdullāh bin 'Umar. Ibn Jarīr also recorded from Sālim bin 'Abdullāh,

﴿وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾﴾

﴾*And worship your Lord until the Yaqīn comes to you.*﴿

He said, "Death."[1] It is reported in the *Ṣaḥīḥ* from Umm Al-'Alā'- one of the women of the Anṣār - that when the Messenger of Allāh ﷺ entered upon 'Uthmān bin Maẓ'ūn after he had died, Umm Al-'Alā' said, "May the mercy of Allāh be upon you, Abu As-Sā'ib. My testimony over you is that Allāh has honored you." The Messenger of Allāh ﷺ said,

«وَمَا يُدْرِيكِ أَنَّ اللهَ أَكْرَمَهُ؟»

«*How do you know that Allāh has honored him?*»

I said, "May my father and mother be sacrificed for you, O Messenger of Allāh! If not him, then who else?" He said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ»

«*As far as he is concerned, the death has come to him, and I hope for good for him.*»[2] This is evidence that the meaning of this *Āyah*,

﴿وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾﴾

﴾*And worship your Lord until the certainty comes to you.*﴿

is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability.

It was reported in *Ṣaḥīḥ Al-Bukhāri* from 'Imrān bin Ḥuṣayn ﷺ that the Messenger of Allāh ﷺ said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

«*Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.*»[3]

From this we may understand that it is a mistake to interpret *Yaqīn* (the certainty) as *Ma'rifah* ("spiritual knowing")

[1] Aṭ-Ṭabari 17:160.

[2] *Fatḥ Al-Bāri* 3:137.

[3] *Fatḥ Al-Bāri* 2:684.

as some of the Sufis do. According to them, when one of them attains the level of *Ma'rifah*, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allāh, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by *Yaqīn* here is death, as we have stated above.

To Allāh be praise and thanks. Praise be to Allāh for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind.

This is the end of the *Tafsīr* of *Sūrat Al-Ḥijr*. Praise be to Allāh, the Lord of all that exists.

The *Tafsīr* of *Sūrat An-Naḥl* (Chapter - 16)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ۝١﴾

﴾*1. The Event ordained by Allāh has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.*﴿

Warning about the approach of the Hour

Allāh is informing about the approach of the Hour in the past tense [in Arabic] in order to confirm that it will undoubtedly come to pass. This is like the following *Āyāt*, in which the verbs appear in the past tense in Arabic:

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ۝١﴾

﴾*Mankind's reckoning has drawn near them, while they turn away in heedlessness.*﴿[21:1]

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾

﴾*The Hour has drawn near, and the moon has been cleft.*﴿ [54:1]

﴿فَلَا تَسْتَعْجِلُوهُ﴾

﴾*so do not seek to hasten it.*﴿ means, what was far is now near, so do not try to rush it. As Allāh said,

﴿وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝٥٣ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ۝٥٤﴾

﴾*And they ask you to hasten the torment (for them), and had it not been for a term appointed, the torment would certainly have*

come to them. And surely, it will come upon them suddenly while they are unaware! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers﴾ (29:53-54).

Ibn Abi Hātim reported from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said:

«تَطْلُعُ عَلَيْكُمْ عِنْدَ السَّاعَةِ سَحَابَةٌ سَوْدَاءُ مِنَ الْمَغْرِبِ مِثْلَ التُّرْسِ، فَمَا تَزَالُ تَرْتَفِعُ فِي السَّمَاءِ ثُمَّ يُنَادِي مُنَادٍ فِيهَا: يَا أَيُّهَاالنَّاسُ! فَيُقْبِلُ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ: هَلْ سَمِعْتُمْ، فَمِنْهُمْ مَنْ يَقُولُ: نَعَمْ، وَمِنْهُمْ مَنْ يَشُكُّ، ثُمَّ يُنَادِي الثَّانِيَةَ: يَا أَيُّهَا النَّاسُ! فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: هَلْ سَمِعْتُمْ، فَيَقُولُونَ: نَعَمْ، ثُمَّ يُنَادِي الثَّالِثَةَ: يَا أَيُّهَا النَّاسُ! أَتَى أَمْرُ اللهِ فَلَا تَسْتَعْجِلُوهُ»

«*When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, 'O mankind!' The people will say to one another, 'Did you hear that?' Some will say, 'yes', but others will doubt it. Then a second call will come, 'O mankind!' The people will say to one another, 'Did you hear that?' And they will say, 'Yes.' Then a third call will come, 'O mankind!' The Event ordained by Allāh has indeed come, so do not seek to hasten it.'*»

The Messenger of Allāh ﷺ said:

«فَوَ الَّذِي نَفْسِي بِيَدِهِ، إِنَّ الرَّجُلَيْنِ لَيَنْشُرَانِ الثَّوبَ فَمَا يَطْوِيَانِهِ أَبَدًا، وَإِنَّ الرَّجُلَ لَيَمُدَّنَّ حَوْضَهُ فَمَا يَسْقِي فِيهِ شَيْئًا أَبَدًا، وَإِنَّ الرَّجُلَ لَيَحْلُبُ نَاقَتَهُ فَمَا يَشْرَبُهُ أَبَدًا - قَالَ - وَيَشْتَغِلُ النَّاسُ»

«*By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk." Then he said, "The people will be distracted."*»[1]

Then Allāh tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

[1] Al-Ḥākim 4:539.

﴿سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

﴾*Glorified and Exalted be He above all that they associate as partners with Him.*﴿

﴿يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾﴾

﴾*2. He sends down the angels with the Rūḥ (revelation) of His command to those servants of His whom He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."*﴿

Allāh sends Whomever He wills with the Message of *Tawḥīd*

﴿يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ﴾

﴾*He sends down the angels with the Rūḥ*﴿ refers to the revelation. This is like the *Āyāt*:

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ﴾

﴾*And thus We have sent to you a Rūḥ (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants.*﴿ [43:52]

﴿عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ﴾

﴾*to those servants of His whom He wills*﴿ meaning the Prophets, as Allāh says:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ﴾

﴾*Allāh best knows where to place His Message.*﴿ [6:124]

﴿ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ﴾

﴾*Allāh chooses Messengers from angels and from men.*﴿ [22:75]

﴿يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ

﴿عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾﴾

﴾*He sends the Rūḥ (revelation) by His command to whoever among His servants He wills to, that he may warn of the Day of Meeting. The Day when they will (all) come out, nothing about them will be hidden from Allāh. Whose is the kingdom this Day?: It is Allāh's, the One, the Irresistible!*﴿ (40:15-16)

﴿أَنْ أَنذِرُوٓا۟﴾

﴾*(saying): "Warn..."*﴿ meaning that they should alert them.

﴿أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ﴾

﴾*that none has the right to be worshipped but I, so have Taqwā of Me.*﴿

means, 'fear My punishment, if you go against My commands and worship anything other than Me.'

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ تَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ ٱلْإِنسَٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾﴾

﴾*3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.*﴿

﴾*4. He has created man from a Nutfah,*[1] *then behold, this same (man) becomes an open opponent.*﴿

Allāh is the One Who has created the Heavens, the Earth, and Man

Allāh tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾﴾

﴾*He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good,*

[1] Drop of sperm.

with what is best (i.e. Paradise).﴾ [53:31]

Then He declares Himself to be above the *Shirk* of those who worship others besides Him. He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners. Then He mentions how man has been created from a *Nutfah*, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers. But man was created to be a servant, not an opponent, as Allāh says:

﴿وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ
ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾﴾

﴾*And it is He Who has created man from water, and gave him descendants, and made Him kindred by marriage, and your Lord is capable (of all things). And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Shayṭān) against his Lord*﴿ (25:54-55).

And;

﴿أَوَلَمْ يَرَ ٱلْإِنسَـٰنُ أَنَّا خَلَقْنَـٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ
خَلْقَهُۥ قَالَ مَن يُحْىِ ٱلْعِظَـٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴾*Does not man see that We have created him from Nutfah. Yet, behold he stands as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them the first time! And He is the knower of every creature!"*﴿ (36:77-79).

Imām Aḥmad and Ibn Mājah reported that Busr bin Jaḥḥāsh said: "The Messenger of Allāh ﷺ spat in his palm, then he said,

وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ بَٰلِغِيهِ إِلَّا بِشِقِّ
ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ٧ وَٱلۡخَيۡلَ وَٱلۡبِغَالَ
وَٱلۡحَمِيرَ لِتَرۡكَبُوهَا وَزِينَةٗۚ وَيَخۡلُقُ مَا لَا تَعۡلَمُونَ ٨
وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ وَمِنۡهَا جَآئِرٞۚ وَلَوۡ شَآءَ لَهَدَىٰكُمۡ
أَجۡمَعِينَ ٩ هُوَ ٱلَّذِيٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗۖ لَّكُم مِّنۡهُ
شَرَابٞ وَمِنۡهُ شَجَرٞ فِيهِ تُسِيمُونَ ١٠ يُنۢبِتُ لَكُم
بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ
ٱلثَّمَرَٰتِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ ١١
وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ وَٱلنُّجُومُ
مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ
١٢ وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا أَلۡوَٰنُهُۥٓۚ إِنَّ
فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَذَّكَّرُونَ ١٣ وَهُوَ ٱلَّذِي
سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُواْ
مِنۡهُ حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى ٱلۡفُلۡكَ مَوَاخِرَ فِيهِ
وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٤

«يَقُولُ اللهُ تَعَالَى: ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ فَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْكَ وَلِلْأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَةِ»

«Allāh, may He be exalted, says: "O son of Ādam, how could you be more powerful than I when I have created you from something like this, and when I have fashioned you perfectly and made you complete, you walk wearing your two garments and the earth makes a sound (beneath your feet). You collect money but do not give anything to anyone, then when the soul of a dying person reaches the throat, you say, 'I want to give in charity', but it is too late for charity."»[1]

﴿وَٱلۡأَنۡعَٰمَ خَلَقَهَاۖ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ ٥ وَلَكُمۡ فِيهَا جَمَالٌ حِينَ
تُرِيحُونَ وَحِينَ تَسۡرَحُونَ ٦ وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ
لَرَءُوفٞ رَّحِيمٞ ٧﴾

﴾5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.﴿

﴾6. And there is beauty in them for you, when you bring them

[1] Aḥmad 2:410, Ibn Mājah 2:903.

home in the evening, and as you lead them forth to pasture (in the morning).﴿

﴾*7. And they carry your loads to a land that you could not reach yourselves except with great trouble. Truly, your Lord is full of kindness, Most Merciful.*﴿

The Cattle are part of the Creation of Allāh and a Blessing from Him

Allāh reminds His servants of the blessing in His creation of *An'ām*, this term includes camels, cows and sheep, as was explained in detail in *Sūrat Al-An'ām* where the "eight pairs" are mentioned.[1] The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. Their beauty is a kind of adornment, thus Allāh says,

﴿وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ﴾

﴾*And there is beauty in them for you, when you bring them home in the evening.*﴿

which is when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger.

﴿وَحِينَ تَسْرَحُونَ﴾

﴾*and as you lead them forth to pasture (in the morning).*﴿ meaning when you send them out to the pasture in the morning.

﴿وَتَحْمِلُ أَثْقَالَكُمْ﴾

﴾*And they carry your loads*﴿ meaning the heavy burdens that you cannot move or carry by yourselves

﴿إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا۟ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلْأَنفُسِ﴾

﴾*to a land that you could not reach except with great trouble to yourselves*﴿

meaning journeys for *Ḥajj*, *'Umrah*, military campaigns, and journeys for the purpose of trading, and so on. They use these

[1] See the *Tafsīr* of *Sūrat Al-An'ām* [6:143-144].

animals for all kinds of purposes, for riding and for carrying loads, as Allāh says:

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾﴾

﴾And verily, there is indeed a lesson for you in the An'ām (cattle). We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you. Of them you eat, and on them and on ships you are carried.﴿ (23:21-22)

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ
وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ
آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾﴾

﴾Allāh, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?﴿ (40:79-81).

Thus here Allāh says, after enumerating these blessings,

﴿إِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ﴾

﴾Truly, your Lord is full of kindness, Most Merciful.﴿

meaning, your Lord is the One Who has subjugated the *An'ām* (cattle) to you. This is like the *Āyāt:*

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا
رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾﴾

﴾Do they not see, that of what Our Hands have created, We created the An'ām (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some.﴿(36:71-72).

﴿وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ
إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ
رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾﴾

﴾*And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say: "Glory be to the One Who subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"*﴿ (43:12-14)

Ibn 'Abbās said,

﴿لَكُمْ فِيهَا دِفْءٌ﴾

﴾*In them there is warmth*﴿ refers to clothing;

﴿وَمَنَٰفِعُ﴾

﴾*and numerous benefits*﴿ refers to the ways in which they derive the benefits of food and drink from them."[1]

﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾﴾

﴾*8. And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.*﴿

This refers to another category of animals that Allāh has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment. This is the main purpose for which these animals were created. It was reported in the Two *Ṣaḥīḥs* that Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ forbade us to eat the meat of domestic donkeys, but he allowed us to eat the meat of horses."[2]

Imām Aḥmad and Abu Dāwud reported with two chains of narration, each of which meet the conditions of Muslim, that Jābir said: "On the day of Khaybar we slaughtered horses, mules and donkeys. The Messenger of Allāh ﷺ forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses."[3]

According to *Ṣaḥīḥ Muslim*, Asmā' bint Abi Bakr (may Allāh be pleased with them both) said: "At the time of the Messenger

[1] Aṭ-Ṭabari 17:168.

[2] *Fatḥ Al-Bāri* 9:570, Muslim 3:1541.

[3] Aḥmad 3:356, 362, Abu Dāwud 4:149, 151.

of Allāh ﷺ we slaughtered a horse and ate it when we were in Al-Madīnah."[1]

﴿وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ وَمِنۡهَا جَآئِرٞۚ وَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ٩﴾

❴9. And it is up to Allāh to show the right way. But there are ways that stray. And had He willed, He would have guided you all.❵

Explanation of the Different Religious Paths

When Allāh mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'ān there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allāh says,

﴿وَتَزَوَّدُواْ فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰ﴾

❴And take a provision (with you) for the journey, but the best provision is Taqwā (piety, righteousness).❵ [2:197]

And,

﴿يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞ﴾

❴O Children of Ādam! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better.❵ [7:26]

Since Allāh mentioned cattle and other such animals in this *Sūrah*, all of which are ridden or can be used in any way necessary, carrying people's necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him. He says:

﴿وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ﴾

❴And it is up to Allāh to show the right way.❵

This is like the *Āyāt*,

﴿وَأَنَّ هَٰذَا صِرَٰطِي مُسۡتَقِيمٗا فَٱتَّبِعُوهُۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمۡ عَن سَبِيلِهِۦ﴾

❴And verily, this is My straight path, so follow it, and do not

[1] Muslim 3:1541.

follow the (other) paths, for they will separate you away from His path.> [6:153]

and,

﴿قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسْتَقِيمٌ﴾

<(Allāh) said: "This is the way which will lead straight to Me."> (15:41)

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ﴾

<And it is up to Allāh to show the right way.>

Mujāhid said: "The true way is up to Allāh."[1]

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ﴾

<And it is up to Allāh to show the right way.>

Al-'Awfi said that Ibn 'Abbās said: "It is up to Allāh to clarify, to explain the guidance and misguidance." This was also reported by 'Ali bin Abi Ṭalḥah, and was also the opinion of Qatādah and Aḍ-Ḍaḥḥāk.

Hence Allāh said:

﴿وَمِنْهَا جَآئِرٌ﴾

<But there are ways that stray.> meaning they deviate from the truth. Ibn 'Abbās and others said: "These are the different ways,"[2] and various opinions and whims, such as Judaism, Christianity and Zoroastrianism. Ibn Mas'ūd recited it as

(وَمِنكُمْ جَائِرٌ)

"But among you are those who stray."[3]

Then Allāh tells us that all of that happens by His will and decree. He says:

﴿وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ﴾

<And had He willed, He would have guided you all.>

And Allāh says:

﴿وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِي ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

[1] Aṭ-Ṭabari 17:175.

[2] Aṭ-Ṭabari 17:176.

[3] Aṭ-Ṭabari 17:176.

﴾If your Lord had willed, then all who are in the earth would have believed.﴿ [10:99]

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ
خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾

﴾And if your Lord had so willed, He could surely, have made humanity one Ummah, but they will not stop disagreeing. Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying): "Surely, I shall fill Hell with Jinn and men all together."﴿ (11:118-119).

﴿هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنبِتُ
لَكُم بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِن كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١١﴾﴾

﴾10. He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.﴿

﴾11. With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.﴿

The Blessings of Rain, and explaining how it is one of the Signs

When Allāh mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. Allāh says:

﴿لَّكُم مِّنْهُ شَرَابٌ﴾

﴾from it you drink﴿ meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

﴿وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ﴾

﴾and from it (grows) the vegetation on which you send your cattle to pasture.﴿

meaning, from it He raised plants on which your cattle graze. Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd, all said that this refers to grazing animals[1] including camels.

﴿يُنۢبِتُ لَكُم بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِۚ﴾

﴾*With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.*﴿

meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes. For this reason He says,

﴿إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ﴾

﴾*Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.*﴿

meaning, this is a sign and a proof that there is no god besides Allāh, as He says:

﴿أَمَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءٗ فَأَنۢبَتۡنَا بِهِۦ حَدَآئِقَ ذَاتَ
بَهۡجَةٖ مَّا كَانَ لَكُمۡ أَن تُنۢبِتُواْ شَجَرَهَآۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ هُمۡ قَوۡمٞ يَعۡدِلُونَ ٦٠﴾

﴾*Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow? You are not able to cause the growth of their trees. Is there any ilāh (god) with Allāh? Nay, but they are a people who make equals (to Him)!*﴿ (27:60).

﴿وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ وَٱلنُّجُومُ مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ١٢ وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا أَلۡوَٰنُهُۥٓۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لِّقَوۡمٖ يَذَّكَّرُونَ ١٣﴾

﴾*12. And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.*﴿

﴾*13. And all He has created of varying colors on the earth for you. Verily, in this is a sign for people who reflect.*﴿

[1] Aṭ-Ṭabari 17:178.

Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth

Allāh mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another; the sun and moon, which revolve; the stars, both fixed and moving through the skies, offering light by which people may find their way in the darkness. Each of (these heavenly bodies) travels in its own orbit, which Allāh has ordained for it, and travels in the manner prescribed for it, without deviating in any way. All of them are under His subjugation, His control and His decree, as Allāh says:

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾﴾

﴿Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose (Istawā) over the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars (all) subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾ (7:54)

Thus Allāh says;

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿Surely, in this are proofs for people who understand.﴾

meaning, they are indications of His immense power and might, for those who think about Allāh and understand His signs.

﴿وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ﴾

﴿And whatsoever He has created of varying colors on the earth for you.﴾

When Allāh points out the features of the skies, He also points out the wondrous things that He has created on earth, the variety of its animals, minerals, plants and inanimate features, all having different colors and shapes, benefits and qualities.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَذَّكَّرُونَ﴾

﴾*Verily, in this is a sign for people who reflect.*﴿
meaning (those who remember) the blessings of Allāh and give thanks to Him for them.

﴿وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا
وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾ وَأَلْقَىٰ فِى
ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَـٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَـٰمَـٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ
يَهْتَدُونَ ﴿١٦﴾ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ
إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾﴾

﴾*14. And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful.*﴿

﴾*15. And He has driven firm standing mountains into the earth, lest it should shake with you; and rivers and roads, that you may guide yourselves.*

﴾*16. And (by the) landmarks; and by the stars, they guide themselves.*﴿

﴾*17. Is then He Who creates the same as one who creates, not? Will you not then reflect?*﴿

﴾*18. And if you would try to count the favors of Allāh, you would never be able to count them. Truly, Allāh is Forgiving, Most Merciful.*﴿

Signs in the Oceans, Mountains, Rivers, Roads and Stars

Allāh tells us how He has subjected the seas, with their waves lapping the shores, and how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat - whether they are caught alive or dead - at all times, including when people are in a state of *Ihrām.* He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor. He made the sea such that it carries the ships which plow through it. He is the One Who taught mankind to make ships, which is the inheritance of

their forefather Nūḥ. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here. Thus Allāh says:

﴿وَلِتَبْتَغُوا مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*that you may seek from His bounty and that you may perhaps be grateful.*﴾ - for His bounty and blessings.

Then Allāh mentions the earth and how He placed in it mountains standing firm, which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allāh says,

﴿وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾﴾

﴿*And the mountains He has fixed firmly.*﴾ (79:32).

﴿وَأَنْهَٰرًا وَسُبُلًا﴾

﴿*and rivers and roads*﴾ meaning He has made rivers which flow from one place to another, bringing provision for His servants. The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allāh. There is no god besides Him and no Lord except Him. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

﴿وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا﴾

﴿*And We placed broad highways for them to pass through.*﴾ [21:31]

﴿وَعَلَٰمَٰتٍ﴾

﴾*And landmarks*﴿ meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

﴿وَبِالنَّجْمِ هُمْ يَهْتَدُونَ﴾

﴾*and by the stars (during the night), they (mankind) guide themselves.*﴿

meaning, in the darkness of the night. This was the opinion of Ibn 'Abbās.[1]

Worship is Allāh's Right

Then Allāh tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Thus He says

﴿أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾﴾

﴾*Is then He, Who creates, the same as one who does not create? Will you not then reflect?*﴿(16:17).

Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them. He says;

﴿وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾﴾

﴾*And if you would try to count the favors of Allāh, you would never be able to count them. Truly, Allāh is Forgiving, Most Merciful.*﴿ (16:18)

meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little. Ibn Jarīr said: "It means that Allāh is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and

[1] Aṭ-Ṭabari 17:185.

وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٍ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ
﴿١٦﴾ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن
تَعُدُّوا نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾
وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾ وَٱلَّذِينَ يَدْعُونَ
مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ
أَحْيَآءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ
فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ
﴿٢٢﴾ لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ
لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ
قَالُوٓا أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا أَوْزَارَهُمْ كَامِلَةً
يَوْمَ ٱلْقِيَٰمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ أَلَا
سَآءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ
مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

does not punish you if you turn to Him and repent."[1]

﴿وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾ وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾﴾

﴾*19. And Allāh knows what you conceal and what you reveal.*﴿

﴾*20. Those whom they invoke besides Allāh have not created anything, but are themselves created.*﴿

﴾*21. (They are) dead, not alive; and they do not know when they will be resurrected.*﴿

Allāh tells us that He knows what is hidden in people's hearts as well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

The gods of the Idolators are Created, they do not create

Then Allāh tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, as *Al-Khalīl* (Ibrāhīm) said:

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴾*"Do you worship that which you (yourselves) carve? While*

[1] Aṭ-Ṭabari 17:187.

Allāh has created you and what you make!"﴾ (37:-96).

﴿أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ﴾

﴾*(They are) dead, not alive*﴿ means, they are inanimate and lifeless, they do not hear, see, or think.

﴿وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

﴾*and they know not when they will be resurrected.*﴿

meaning, they do not know when the Hour will come, so how can anyone hope for any benefit or reward from these idols? They should hope for it from the One Who knows all things and is the Creator of all things.

﴿إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ
ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾﴾

﴾*22. Your god is one God. But for those who believe not in the Hereafter, their hearts are in denial, and they are proud.*﴿

﴾*23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He does not like the proud.*﴿

None is to be worshipped except Allāh

Allāh tells us that there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-Sufficient. He tells us that the hearts of the disbelievers deny that and are astonished by that:

﴿أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾﴾

﴾*"Has he made the gods (all) into One God?! Verily, this is a curious thing!"*﴿ (38:5).

﴿وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن
دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾﴾

﴾*And when Allāh alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!*﴿ (39:45).

﴿وَهُم مُّسْتَكْبِرُونَ﴾

﴾*and they are proud*﴿ meaning they are too proud to worship

Allāh, and their hearts reject the idea of singling Him out, as Allāh says:

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴾*Verily! Those who scorn My worship they will surely enter Hell in humiliation!*﴿ [40:60]

So here, Allāh says;

﴿لَا جَرَمَ﴾

﴾*Certainly*﴿, meaning truly,

﴿أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾

﴾*Allāh knows what they conceal and what they reveal.*﴿ meaning He will requite them for that in full.

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ﴾

﴾*Truly, He does not like the proud.*﴿

﴿وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ أَلَا سَآءَ مَا يَزِرُونَ ﴿٢٥﴾﴾

﴾*24. And when it is said to them: "What is it that your Lord has revealed?" They say: "Tales of the men of old!"*﴿

﴾*25. They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!*﴿

The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allāh informs us that when it is said to those liars,

﴿مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُوٓا۟﴾

﴾*"What is it that your Lord has revealed?" They say,*﴿ not wanting to answer,

﴿أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴾*"Tales of the men of old!"*﴿

meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books.

As Allāh says,

﴿وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾﴾

﴾And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴿ (25:5)

i.e., they tell lies against the Messenger ﷺ and say things contradicting one another, but all of it is false, as Allāh says,

﴿ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾﴾

﴾Look at the parables they make of you, so they have gone astray, and they are not able to find the right way.﴿(17:48)

Once they have gone beyond the bounds of the truth, whatever they say will be in error. They used to say that he (the Prophet ﷺ) was a sorcerer, a poet, a soothsayer, or a madman, then they settled on an idea proposed by their leader, an individual known as Al-Walīd bin Al-Mughīrah Al-Makhzūmi, when:

﴿فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾﴾

﴾He thought, and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said: "This is nothing but the magic of old."﴿ (74:18-24)

meaning something that had been transmitted and passed down. So they dispersed having agreed on this opinion, may Allāh punish them.

﴿لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴾They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.﴿

meaning, 'We decreed that they would say that, so they will carry the burden of their own sins and some of the burden of those who followed them and agreed with them,' i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow them. As it says in

a *Hadīth:*

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

«*Whoever invites people to guidance, he will receive a reward like that of those who follow him, without diminishing their reward in the least. And whoever invites people to misguidance, he will bear a burden of sin like that of those who follow him, without diminishing their burden in the least.*»[1]

Allāh says;

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْـَٔلُنَّ يَوْمَ الْقِيَـٰمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾﴾

﴾*They shall bear their own loads, and other loads besides their own; and they shall be questioned about their false allegations on the Day of Resurrection.*﴿ (29:13)

Al-'Awfi reported from Ibn 'Abbās that it is like the *Āyah*:

﴿لِيَحْمِلُوٓا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَـٰمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴾*That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.*﴿ (16:25)

Allāh says,

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

﴾*They shall bear their own loads, and other loads besides their own*﴿ (29:13).[2]

Mujāhid said: "They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all."[3]

﴿قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَـٰنَهُم مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَـٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ

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[1] Muslim 4:2060.

[2] Aṭ-Ṭabari 17:191.

[3] Aṭ-Ṭabari 17:190.

شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى
ٱلْكَٰفِرِينَ ﴿٢٧﴾﴾

﴾26. Those before them indeed plotted, but Allāh struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.﴿

﴾27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners, those over which you caused so much discord?" Those who have been given the knowledge will say: "Indeed it is a Day of disgrace and misery for the disbelievers."﴿

Discussion about what the previous Peoples did, and what was done to Them

﴿قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴾Those before them indeed plotted,﴿

Al-'Awfi reported that Ibn 'Abbās said: "This refers to Namrūd (Nimrod), who built the tower."[1] Others said that it refers to Bukhtanassar (Nebuchadnezzar). The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allāh and associated others in worship with Him. As Nūḥ said,

﴿وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾﴾

﴾"And they have hatched a mighty scheme."﴿ (71:22)

meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their *Shirk* via all possible means. On the Day of Resurrection their followers will say to them:

﴿بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا﴾

﴾"Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!"﴿ (34:33)

[1] Aṭ-Ṭabari 17:193.

﴿فَأَتَى ٱللَّهُ بُنْيَـٰنَهُم مِّنَ ٱلْقَوَاعِدِ﴾

﴾but Allāh struck at the foundation of their building.﴿

meaning, He uprooted it and brought their efforts to naught. This is like the *Āyah*:

﴿كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ﴾

﴾Every time they kindled the fire of war, Allāh extinguished it.﴿ [5:64]

and

﴿فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَـٰٓأُو۟لِى ٱلْأَبْصَـٰرِ﴾

﴾But Allāh's (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see).﴿ [59:2]

Allāh says here:

﴿فَأَتَى ٱللَّهُ بُنْيَـٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يُخْزِيهِمْ﴾

﴾but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them﴿ [16:26-27]

meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

﴿يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ﴿٩﴾﴾

﴾The Day when all the secrets will be (exposed and) examined.﴿ (86:9)

They will be displayed and made known, as found in the Two *Ṣaḥīḥs*, where Ibn 'Umar reported that the Messenger of Allāh ﷺ said:

«يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ عِنْدَ اسْتِهِ بِقَدْرِ غَدْرَتِهِ، فَيُقَالُ: هٰذِهِ غَدْرَةُ فُلَانِ

ابْنِ فُلَانٍ»

«On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, "This is the one who deceived so-and-so, the son of so-and-so."»[1]

Thus, what they used to plot in secret will be made public. Allāh will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

﴿أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ﴾

﴾Where are My (so-called) partners, those over which you caused so much discord?﴿

meaning, you fought and made enemies for their sake, so where are they now to help and save you?

﴿هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ﴾

﴾Can they help you or (even) help themselves?﴿ [26:93]

﴿فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾﴾

﴾Then will (man) have no power, nor any helper.﴿ [86:10]

When evidence and proof is established against them, and the Word (of Allāh) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then

﴿قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ﴾

﴾Those who have been given the knowledge will say﴿

who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

﴿إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ﴾

﴾Indeed it is a Day of disgrace and misery for the disbelievers.﴿

meaning, today those who disbelieved in Allāh and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

[1] *Fatḥ Al-Bāri* 10:578 Muslim 3:1360.

﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ
عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى
الْمُتَكَبِّرِينَ ﴿٢٩﴾﴾

﴿28. *Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): "We did not do any evil." (The angels will reply): "Yes! Truly, Allāh is Most Knowing of what you did."*﴾

﴿29. *"So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."*﴾

The Condition of the Disbeliever during and after Death

Allāh informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

﴿فَأَلْقَوُا السَّلَمَ﴾

﴿*Then, they will (falsely) submit*﴾ meaning, they will make it appear as if they used to listen and obey by saying,

﴿مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ﴾

﴿*We did not do any evil.*﴾ Similarly, on the Day of Resurrection, they will say,

﴿وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿*By Allāh, our Lord, we were not idolators.*﴾ [6:23]

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ﴾

﴿*On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you.*﴾ [58:18]

Allāh says, rejecting what they say,

﴿بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ
مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾﴾

﴿*"Yes! Truly, Allāh is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."*﴾ (16:28-29),

meaning, a miserable position in the abode of humiliation for

ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تُشَـٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ
ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَـٰفِرِينَ ﴿٢٧﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ
ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍۭ ۚ بَلَىٰٓ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَـٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾ ۞ وَقِيلَ
لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى
هَـٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْـَٔاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ
﴿٣٠﴾ جَنَّـٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ لَهُمْ فِيهَا
مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ
ٱلْمَلَـٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَـٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا
كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَـٰٓئِكَةُ
أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ
ٱللَّهُ وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ
سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾

those who were too arrogant to pay attention to the signs of Allāh and follow His Messengers. They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا﴾

﴾*It will not be complete enough to kill them nor shall its torment be lightened for them.*﴿ (35:36)

As Allāh says,

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ
ٱلْعَذَابِ ﴿٤٦﴾﴾

﴾*The Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"*﴿ (40:46).

﴿۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ
وَلَدَارُ ٱلْـَٔاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿٣٠﴾ جَنَّـٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ لَهُمْ
فِيهَا مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَـٰمٌ
عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾﴾

﴾30. *And (when) it is said to those who had Taqwā (piety and righteousness), "What is it that your Lord has revealed?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.*﴿

﴾31. *'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allāh rewards those who have Taqwā.*﴿

﴾32. *Those whose lives the angels take while they are in a pious state saying (to them) "Salāmun 'Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world)."*﴿

What the Pious say about the Revelation, their Reward and their Condition during and after Death

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

﴿مَاذَآ أَنزَلَ رَبُّكُمْ﴾

﴾*What is it that your Lord has revealed?*﴿

they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allāh's promise to His servants which He revealed to His Messengers. He says:

﴿لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ﴾

﴾*For those who do good in this world, there is good*﴿

This is like the *Āyah*,

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾﴾

﴾*Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of*

what they used to do.﴿ (16:97),

which means that whoever does good in this world, Allāh will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allāh says,

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ﴾

﴾*But those who were given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better*﴿ [28:80] and,

﴿وَمَا عِندَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ﴾

﴾*and what is with Allāh for the righteous is better.*﴿ [3:198]

and;

﴿وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾﴾

﴾*Although the Hereafter is better and enduring*﴿ (87:17).

Allāh said to His Messenger ﷺ:

﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾﴾

﴾*And indeed the Hereafter is better for you than the present*﴿ (93:4).

Then Allāh describes the abode of the Hereafter, saying,

﴿وَلَنِعْمَ دَارُ الْمُتَّقِينَ﴾

﴾*And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.*﴿

﴿جَنَّاتُ عَدْنٍ﴾

﴾*'Adn (Eden) Paradise (Gardens of Eternity)*﴿ refers to the home of the *Muttaqūn*, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever.

﴿تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴾*under which rivers flow*﴿ meaning, between its trees and palaces.

﴿لَهُمْ فِيهَا مَا يَشَاءُونَ﴾

﴾*in it they will have all that they wish*﴿ this is like the *Āyah*:

﴾وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ وَأَنتُمْ فِيهَا خَٰلِدُونَ﴿

﴾*in it (there will be) all that souls could desire, and all that eyes could delight in, and in it you will live forever.*﴿ [43:71]

﴾كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ﴿

﴾*Thus Allāh rewards those who have Taqwā.*﴿

meaning, this is how Allāh rewards everyone who believes in Him, fears Him, and does good deeds.

Then Allāh tells us about their condition when death approaches them in a good state, i.e., free from *Shirk*, impurity and all evil. The angels greet them and give them the good news of Paradise, as Allāh says:

﴾إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟
وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ
وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴿

﴾*Verily, those who say: "Our Lord is Allāh (alone)," and then behave righteously, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. In it you shall have (all) that your souls desire, and in it you shall have (all) that you ask for. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."*﴿(41:30:32)

We have already referred to the *Ḥadīths* that have been reported on the taking of the soul of the believer and the soul of the disbeliever, when we discussed the *Āyah*,

﴾يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ وَيُضِلُّ ٱللَّهُ
ٱلظَّٰلِمِينَ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴿

﴾*Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause the wrongdoers to stray, and Allāh does as He wills.*﴿ (14:27)

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَـٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا
ظَلَمَهُمُ ٱللَّهُ وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا
كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾﴾

﴾33. Are they but waiting for the angels to come to them, or there comes the command of your Lord? Thus did those before them. And Allāh did not wrong them, but they were wronging themselves.﴿

﴾34. Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.﴿

The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allāh says: Are these people waiting only for the angels to come and take their souls? Qatādah[1] said:

﴿أَوْ يَأْتِىَ أَمْرُ رَبِّكَ﴾

﴾*Or there comes the command of your Lord?*﴿ means the Day of Resurrection and the terror that they will go through."

﴿كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴾*Thus did those before them.*﴿ means, thus did their predecessors and those who were like them among the idolators persist in their *Shirk*, until they tasted the wrath of Allāh and experienced the punishment and torment that they suffered.

﴿وَمَا ظَلَمَهُمُ ٱللَّهُ﴾

﴾*And Allāh did not wrong them.*﴿ because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

﴿وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴾*but they were wronging themselves.*﴿ meaning, by opposing the Messengers and denying what they brought. For this reason

[1] Aṭ-Ṭabari 17:199.

وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن
شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ
(٣٥) وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ
وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ
حَقَّتۡ عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ (٣٦) إِن تَحۡرِصۡ عَلَىٰ هُدَىٰهُمۡ
فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن نَّٰصِرِينَ (٣٧)
وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ مَن يَمُوتُۚ بَلَىٰ
وَعۡدًا عَلَيۡهِ حَقّٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ (٣٨)
لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ
كَانُواْ كَٰذِبِينَ (٣٩) إِنَّمَا قَوۡلُنَا لِشَيۡءٍ إِذَآ أَرَدۡنَٰهُ أَن نَّقُولَ
لَهُۥ كُن فَيَكُونُ (٤٠) وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ
لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ
يَعۡلَمُونَ (٤١) ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ (٤٢)

Allāh's punishment tormented them.

﴿وَحَاقَ بِهِم﴾

﴿*they were surrounded*﴾ meaning, they were overwhelmed by the painful torment.

﴿مَا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ﴾

﴿*by that which they used to mock.*﴾ meaning, they used to make fun of the Messengers when they warned them Allāh's punishment, and for this it will be said to them on the Day of Resurrection:

﴿هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ (١٤)﴾

﴿*This is the Fire which you used to belie.*﴾ (52:14).

﴿وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ
شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ
كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ (٣٥) وَلَقَدۡ بَعَثۡنَا فِي كُلِّ
أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ حَقَّتۡ
عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ (٣٦) إِن تَحۡرِصۡ عَلَىٰ
هُدَىٰهُمۡ فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن نَّٰصِرِينَ (٣٧)﴾

﴿*35. And those who worshipped others with Allāh said: "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him." Those before them did the same. Then! Are the Messengers charged with anything but to*

clearly convey the Message?﴾

﴿*36. And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (Alone), and shun the Ṭāghūt (all false deities)." Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).*﴾

﴿*37. [Even] if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray, and they will have no helpers.*﴾

The Idolators Argument that their *Shirk* was Divinely decreed, and the Refutation of this Claim

Allāh tells us about the idolators delusion over their *Shirk*, and the excuse they claimed for it based on the idea that it is ordained by divine decree. He says:

﴿لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ﴾

﴿*(They say:) "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him."*﴾

They had superstitious customs dealing with certain animals, e.g. the *Baḥīrah*[1] the *Sā'ibah* and the *Waṣīlah* and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was: "If Allāh hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it." Rejecting their confusing ideas, Allāh says:

﴿فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

﴿*Are the Messengers charged with anything but to clearly convey the Message?*﴾

meaning, the matter is not as you claim. It is not the case that Allāh did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically

[1] See the *Tafsīr* of *Sūrah Yūnus* nos. 59-60.

forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allāh (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

﴿أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّـٰغُوتَ﴾

﴾Worship Allāh (Alone), and shun the Ṭāghūt (all false deities).﴿

Allāh continued sending Messengers to mankind with this Message, from the first incidence of *Shirk* that appeared among the Children of Ādam, in the people to whom Nūḥ was sent - the first Messenger sent by Allāh to the people of this earth - until He sent the final Messenger, Muḥammad ﷺ, whose call was addressed to both men and *Jinn*, in the east and in the west. All of the Messengers brought the same Message, as Allāh says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴾And We did not send any Messenger before you (O Muḥammad) but We revealed to him (saying): None has the right to be worshipped but I (Allāh), so worship Me (alone and none else)."﴿ (21:25)

﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَـٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴾And ask (O Muḥammad) those Messengers of Ours whom We sent before you: "Did We ever appointed to be worshipped besides the Most Gracious (Allāh)?"﴿ (43:45)

And in this *Āyah*, Allāh says:

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّـٰغُوتَ﴾

﴾And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (alone), and shun the Ṭāghūt (all false deities)."﴿

So how could any of the idolators say,

﴿لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ﴾

﴾If Allāh had so willed, we would not have worshipped any but Him,﴿

The legislative will of Allāh is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will [i.e., by which He allows things to occur even though they do not please Him] He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allāh created Hell and its people both the *Shayāṭīn* (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom.

Then Allāh informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

﴿فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَـٰلَةُ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ﴾

﴾*Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).*﴿

This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

﴿دَمَّرَ ٱللَّهُ عَلَيْهِمْ وَلِلْكَـٰفِرِينَ أَمْثَـٰلُهَا ﴿١٠﴾﴾

﴾*Allāh destroyed them completely, and a similar (end awaits) the disbelievers.*﴿ (47:10)

and,

﴿وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾﴾

﴾*And indeed those before them belied (the Messengers of Allāh), so then how terrible was My denial (punishment)?*﴿ (67:18)

Then Allāh told His Messenger ﷺ that His eagerness to guide them will be of no benefit to them if Allāh wills that they should be misguided, as He says:

﴿وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا﴾

﴾*And for whoever Allāh wills to try with error, you can do nothing for him against Allāh*﴿ (5:41).

Nūḥ said to his people:

﴿وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ﴾

﴾*"And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray."*﴿(11:34).

In this *Āyah*, Allāh says:

﴿إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ﴾

﴾*(Even) if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray,*﴿ As Allāh says:

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ وَيَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

﴾*Whomsoever Allāh allows to stray, then there is no guide for him; and He lets them wander blindly in their transgressions.*﴿ (7:186)

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴾*Truly! Those deserving the Word (wrath) of your Lord will not believe, even if every sign should come to them - until they see the painful torment*﴿ (10:96-97).

﴿فَإِنَّ ٱللَّهَ﴾

﴾*then verily, Allāh*﴿ meaning, this is the way in which Allāh does things. If He wills a thing, then it happens, and if He does not will a thing, then it does not happen. For this reason Allāh says:

﴿لَا يَهْدِى مَن يُضِلُّ﴾

﴾*Allāh does not guide those whom He allowed to stray,*﴿ meaning the one whom He has caused to go astray, so who can guide him apart from Allāh? No one.

﴿وَمَا لَهُم مِّن نَّـٰصِرِينَ﴾

﴾*And they will have no helpers.*﴿ means, they will have no one to save them from the punishment of Allāh,

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ ﴿٥٤﴾﴾

﴾*Surely, His is the creation and commandment. Blessed is*

Allāh, the Lord of all that exists!﴿ (7:54).

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَـٰنِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَـٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ۝٣٨ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا
كَـٰذِبِينَ ۝٣٩ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ ۝٤٠﴾

﴾*38. And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.*﴿

﴾*39. In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars.*﴿

﴾*40. Verily, Our Word to a thing when We intend it, is only that We say unto it: "Be!" - and it is.*﴿

The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allāh

Allāh tells us that the idolators swore by Allāh their strongest oaths, meaning that they made oaths swore fervently that Allāh would not resurrect the one who died. They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen. Allāh said, refuting them:

﴿بَلَىٰ﴾

﴾*Yes*﴿, meaning it will indeed happen,

﴿وَعْدًا عَلَيْهِ حَقًّا﴾

﴾*a promise (binding) upon Him in truth,*﴿ - meaning it is inevitable,

﴿وَلَـٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴾*but most of mankind know not.*﴿ means, because of their ignorance they oppose the Messengers and fall into disbelief. Then Allāh mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise). He says,

﴿لِيُبَيِّنَ لَهُمُ﴾

﴾In order that He may make clear to them﴿ means, to mankind,

﴿الَّذِى يَخْتَلِفُونَ فِيهِ﴾

﴾what they differed over,﴿ means, every dispute.

﴿لِيَجْزِىَ الَّذِينَ أَسَـٰٓـُٔوا بِمَا عَمِلُوا وَيَجْزِىَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾

﴾that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).﴿ (53:31)

﴿وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَـٰذِبِينَ﴾

﴾and so that those who disbelieved may know that they were liars.﴿ meaning that they lied in their oaths and their swearing that Allāh would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them:

﴿هَـٰذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ ۝ أَفَسِحْرٌ هَـٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ۝ اصْلَوْهَا
فَاصْبِرُوٓا أَوْ لَا تَصْبِرُوا سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝﴾

﴾This is the Fire which you used to belie. Is this magic or do you not see? Taste its heat, and whether you are tolerant of it or intolerant of it - it is all the same. You are only being requited for what you have done.﴿ (52:14-16).

Then Allāh tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!" and it is. The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ۝﴾

﴾And Our commandment is but one as the twinkling of an eye﴿ (54:50)

and,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴾The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person.﴿ [31:28]

And in this Āyah, Allāh says:

﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾﴾

﴾Verily, Our Word to a thing when We intend it, is only that We say to it: "Be!" - and it is.﴿

meaning, We issue the command once, and then it happens.

Allāh does not need to repeat or confirm whatever He commands, because there is nothing that can stop Him or oppose Him. He is the One, the Compelling, the Almighty, whose power, might and dominion have subjected all things. None has the right to be worshipped except Him, and there is no Lord other than Him.

﴿وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ
كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾﴾

﴾41. And as for those who emigrated for the cause of Allāh, after they had been wronged, We will certainly give them good residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!﴿

﴾42. (They are) those who remained patient, and put their trust in their Lord.﴿

The Reward of the Muhājirīn

Allāh tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allāh. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Among the most prominent of these migrants were 'Uthmān bin 'Affān and his wife Ruqayyah, the daughter of the Messenger of Allāh ﷺ, Ja'far bin Abi Tālib, the cousin of the Messenger ﷺ, and Abu Salamah bin 'Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allāh be pleased with them. Allāh promised them a great reward in this world and the next. Allāh said:

﴿لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً﴾

﴾We will certainly give them good residence in this world,﴿

Ibn 'Abbās, Ash-Sha'bi and Qatādah said: (this means) "Al-Madīnah."[1] It was also said that it meant "good provision". This was the opinion of Mujāhid.[2] There is no contradiction between these two opinions, for they left their homes and wealth, but Allāh compensated them with something better in this world. Whoever gives up something for the sake of Allāh, Allāh compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them became a leader of the pious. Allāh tells us that His reward for the Muhājirīn in the Hereafter is greater than that which He gave them in this world, as He says:

﴿وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ﴾

﴾*but indeed the reward of the Hereafter will be greater*﴿

meaning, greater than that which We have given you in this world.

﴿لَوْ كَانُوا يَعْلَمُونَ﴾

﴾*if they but knew!*﴿

means, if those who stayed behind and did not migrate with them only knew what Allāh prepared for those who obeyed Him and followed His Messenger ﷺ. Then Allāh describes them as:

﴿الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾﴾

﴾*those who remained patient, and put their trust in their Lord.*﴿ (16:42),

meaning, they bore their people's persecution with patience, putting their trust in Allāh Who made their end good in this world and the Hereafter.

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾
بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾﴾

﴾*43. And We sent not (as Our Messengers) before you (O*

[1] Aṭ-Ṭabari 17:205, 206.

[2] Aṭ-Ṭabari 17:206.

Muḥammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.﴿

﴾44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.﴿

Only Human Messengers have been Sent

Aḍ-Ḍaḥḥāk said, reporting from Ibn 'Abbās: "When Allāh sent Muḥammad ﷺ as a Messenger, the Arabs, or some of them, denied him and said, 'Allāh is too great to send a human being as a Messenger.' Then Allāh revealed:

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ﴾

﴾Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): "Warn mankind..."﴿

and He said,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾﴾

﴾And We sent not (as Our Messengers) before you (O Muḥammad) any but men, whom We sent Revelation. So ask Ahl Adh-Dhikr, if you know not.﴿.

meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels? If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muḥammad ﷺ is a Messenger.

Allāh says:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّنْ أَهْلِ الْقُرَىٰ﴾

﴾And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships.﴿ [12:109]

and not from among the people of heaven as you say."[1] It was reported by Mujāhid from Ibn 'Abbās that what is meant

[1] Aṭ-Ṭabari 17:208.

by *Ahl Adh-Dhikr* is the People of the Book.[1] This is as Allāh says:

﴿قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ۝ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ۝﴾

﴾*Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger?" And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"*﴿ (17:93-94)

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ﴾

﴾*And We never sent before you (O Muḥammad) any of the Messengers but verily, they ate food and walked in the markets.*﴿ (25:20)

﴿وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ۝﴾

﴾*And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals.*﴿(21:8)

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ﴾

﴾*Say (O Muḥammad ﷺ): "I am not a new thing among the Messengers."*﴿ [46:9],

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ﴾

﴾*Say (O Muḥammad): "I am only a man like you. It has been revealed to me."*﴿ [18:110]

Then Allāh informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels? Then Allāh mentions that He has sent them,

﴿بِٱلْبَيِّنَٰتِ﴾

﴾*with clear signs*﴿, meaning proof and evidence, and

﴿وَٱلزُّبُرِ﴾

[1] Aṭ-Ṭabari 17:208.

﴾*and Books [Zubur]*﴿, meaning Scriptures. Ibn 'Abbās, Mujāhid, Ad-Dahhāk and others[1] said: *Zubur* is the plural of *Zabūr*, and the Arabs say, *Zaburtul-Kitāb* meaning, "I wrote the book." Allāh says:

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾﴾

﴾*And everything they have done is noted in (their) Records (of deeds) [Zubur]*﴿ (54:52)

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾﴾

﴾*And indeed We have written in Az-Zabūr[2] after the Dhikr[3] that My righteous servant shall inherit the land (i.e. the land of Paradise).*﴿ (21:105)

Then Allāh says:

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ﴾

﴾*And We have also revealed the Dhikr to you*﴿, meaning the Qur'ān,

﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

﴾*so that you may clearly explain to men what was revealed to them,*﴿

meaning, sent down from their Lord, because you know the meaning of what Allāh has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Ādam. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

﴿وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

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[1] Aṭ-Ṭabari 17:211

[2] Here the meaning includes all the revealed Holy Books the Tawrāh (Torah), the Injīl (Gospel), the Zabūr (Psalms), the Qur'ān, as it is interpreted by the scholars of *Tafsīr*. See the explanation of *Sūrat Al-Anbiyā'*, no. 105 for the details.

[3] In this *Āyah*, *Adh-Dhikr* is explained by the scholars with the same meaning as *Al-Lawḥ Al-Maḥfūẓ*, the Preserved Tablet upon which all of the divine decree has been recorded. See the previous reference.

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۚ فَسْـَٔلُوٓا۟ أَهْلَ
ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ
ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ
﴿٤٤﴾ أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ
أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ
فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ
رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ
يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ
﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ
وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾ ۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ
ٱثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ ۖ فَإِيَّٰىَ فَٱرْهَبُونِ ﴿٥١﴾ وَلَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِبًا ۚ أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن
نِّعْمَةٍ فَمِنَ ٱللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ﴿٥٣﴾ ثُمَّ
إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

﴾*so that perhaps they may reflect.*﴿ meaning, they should examine themselves and be guided by it, so that they may attain the victory of salvation in this world and the next.

﴿أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾﴾

﴾*45. Do then those who devise evil plots feel secure that Allāh will not cause them to sink into the earth, or that torment will not seize them from where they do not perceive it?*﴿

﴾*46. Or that He may punish them in the midst of their going to and fro (in their livelihood), so that there be no escape for them (from Allāh's punishment)?*﴿

﴾*47. Or that He may punish them where they fear it most? Indeed, Your Lord is full of kindness, Most Merciful.*﴿

How the Guilty can feel Secure

Allāh informs us about His patience, and how He delays the punishment for the sinners who do evil things and call others to do likewise, plotting to call others to do evil - even though He is able to make the earth swallow them or to bring His wrath upon them.

﴿مِنْ حَيْثُ لَا يَشْعُرُونَ﴾

﴾*from where they do not perceive it*﴿, meaning in such a way that they do not know where it comes from. As Allāh says:

﴾ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾﴿

﴾*Do you feel secure that He Who is over the heaven (Allāh), will not cause you to sink into the earth, when it quakes? Or do you feel secure that He Who is over the heaven (Allāh), will not send a storm of stones upon you? Then you shall know how My warning really is.*﴿ (67:16-17).

﴾أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ﴿

﴾*Or that He may punish them in the midst of their going to and fro*﴿

meaning, when they are busy with their daily business, travel, and other distracting activities. Qatādah and As-Suddi said:

﴾تَقَلُّبِهِمْ﴿

﴾*Their going to and fro*﴿ means their journeys."[1] As Allāh says:

﴾أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾﴿

﴾*Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing?*﴿ (7:97-98)

﴾فَمَا هُم بِمُعْجِزِينَ﴿

﴾*so that there be no escape for them (from Allāh's punishment)?*﴿ meaning, it is not impossible for Allāh, no matter what their situation.

﴾أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ﴿

﴾*Or that He may punish them where they fear it most?*﴿

meaning, or Allāh will take from them what they most fear,

[1] Aṭ-Ṭabari 17:213.

which is even more frightening, because when the thing you most fear to happen does happen, this is even worse. Hence Al-'Awfi reported that Ibn 'Abbās said that,

﴾أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ﴿

﴾*Or that He may punish them where they fear it most?*﴿

means that Allāh is saying: If I wish, I can take him after the death of his companion and after he has become frightened of that.[1] This was also reported from Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and others.[2]

Then Allāh says:

﴾فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ﴿

﴾*Indeed your Lord is full of kindness, Most Merciful.*﴿ meaning, because He does not hasten to punish, as was reported in the Two *Ṣaḥīḥs*:

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«*No one is more patient in the case of hearing offensive speech than Allāh, for they attribute to Him a son, while He [alone] is giving them provision and good health.*»[3]

And it is also recorded in Two *Ṣaḥīḥs*,

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Allāh will let the wrongdoer continue until, when He begins to punish him, He will never let him go.*»

Then the Messenger of Allāh ﷺ recited:

﴾وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴿

﴾*Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe*﴿ (11:102)[4]

And Allāh says:

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[1] Aṭ-Ṭabari 17:214.

[2] Aṭ-Ṭabari 17:215.

[3] *Fatḥ Al-Bāri* 13:372, Muslim 4:2160.

[4] *Fatḥ Al-Bāri* 8:205, Muslim 4:1997.

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾﴾

﴾And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to Me is the (final) return (of all).﴿ (22:48)

﴿أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا۟ ظِلَـٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ
دَٰخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ وَٱلْمَلَـٰٓئِكَةُ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾﴾

﴾48. Have they not observed things that Allāh has created: (how) their shadows shift from right to left, prostrating to Allāh while they are humble?﴿

﴾49. And to Allāh prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].﴿

﴾50. They fear their Lord above them, and they do what they are commanded.﴿

Everything prostrates to Allāh

Allāh informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and *Jinns*, and the angels - all humble themselves before Him. He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allāh. Mujāhid said, "When the sun passes its zenith, everything prostrates to Allāh, may He be glorified."[1] This was also said by Qatādah, Aḍ-Ḍaḥḥāk and others.[2]

﴿وَهُمْ دَٰخِرُونَ﴾

﴾while they are humble﴿ means, they are in a state of humility. Mujāhid also said: "The prostration of every thing is its shadow",[3] and he mentioned the mountains and said that

[1] Aṭ-Ṭabari 17:217.
[2] Aṭ-Ṭabari 17:217.
[3] Ibid.

their prostrations are their shadows. Abu Ghālib Ash-Shaybāni said: "The waves of the sea are its prayers". It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allāh says:

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ﴾

﴿*And to Allāh prostrate all that are in the heavens and all that are in the earth, of the moving creatures*﴾

As Allāh says:

﴿وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ۩ ﴿١٥﴾﴾

﴿*And to Allāh (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.*﴾ (13:15)

﴿وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

﴿*and the angels, and they are not proud.*﴾ means, they prostrate to Allāh and are not too proud to worship Him.

﴿يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ﴾

﴿*They fear their Lord above them*﴾ means, they prostrate out of fear of their Lord, may He be glorified.

﴿وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿*and they do what they are commanded.*﴾ meaning they continually obey Allāh, doing what He tells them to do and avoiding that which He forbids.

﴿۞ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ ۖ فَإِيَّايَ فَارْهَبُونِ ﴿٥١﴾ وَلَهُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا
مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾﴾

﴿*51. And Allāh said "Do not worship two gods. Indeed, He (Allāh) is only One God. Then fear Me Alone.*﴾

﴿*52. To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allāh?*﴾

﴿*53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry*

aloud for help.﴾

﴿*54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh).*﴾

﴿*55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.*﴾

Allāh Alone is Deserving of Worship

Allāh tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

﴿وَلَهُ ٱلدِّينُ وَاصِبًا﴾

﴿*His is the religion Wāṣiba*﴾

Ibn 'Abbās, Mujāhid, 'Ikrimah, Maymūn bin Mahrān, As-Suddi, Qatādah and others said that this means forever.[1] It was also reported that Ibn 'Abbās said, "It means obligatory."[2] Mujāhid said: "It means purely for Him," i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allāh says:

﴿أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾﴾

﴿*Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.*﴾ (3:83)

This is in accordance with the opinion of Ibn 'Abbās and 'Ikrimah, which is that this *Āyah* is merely stating the case. According to the opinion of Mujāhid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allāh says:

﴿أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ﴾

[1] Aṭ-Ṭabari 17:222.

[2] Aṭ-Ṭabari 17:223.

﴾*Surely, the pure religion (sincere devotion) is for Allāh only.*﴿ (39:3)

Then Allāh tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

﴿ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ﴾

﴾*Then, when harm touches you, to Him you cry aloud for help.*﴿

meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid. As Allāh says:

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ وَكَانَ ٱلْإِنسَـٰنُ كَفُورًا ﴿٦٧﴾﴾

﴾*And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.*﴿(17:67)

Here, Allāh tells us:

﴿ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَـٰهُمْ﴾

﴾*Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh). So they are ungrateful for that which We have given them!*﴿ (16:54-55)

It was said that the *Lām* here (translated as "So") is an indicator of sequence, or that it serves an explanatory function, meaning, 'We decreed that they would conceal the truth and deny the blessings that Allāh has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.' Then Allāh threatens them, saying:

﴿فَتَمَتَّعُوا۟﴾

﴾*Then enjoy yourselves*﴿ meaning, do what you like and enjoy what you have for a little while.

﴿فَسَوْفَ تَعْلَمُونَ﴾

الجزء الرابع عشر ٢٧٣ سورة النحل

لِيَكْفُرُوا بِمَا ءَاتَيْنَٰهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ
لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ
تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ وَلَهُم مَّا يَشْتَهُونَ
﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ
﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ أَلَا سَآءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
﴿٦٠﴾ وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن
يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ
وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ لَا جَرَمَ أَنَّ
لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾ تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن
قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ
ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

﴾*but you will soon come to know.*﴿ meaning the consequences of that.

﴾وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ أَلَا سَآءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٠﴾﴿

﴾*56. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate.*﴿

﴾*57. And they assign daughters to Allāh! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire;*﴿

﴾*58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief!*﴿

﴾*59. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.*﴿

﴾*60. For those who do not believe in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.*﴿

Among the Behavior of the Idolators was vowing to Things that Allāh had provided for Them to their gods

Allāh tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allāh had provided for them,

﴿فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ﴾

﴾They say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" is not directed to Allāh, while the share of Allāh is directed to their "partners"! How evil is that with which they judge﴿ (6:136)

That is they assigned a share for their idols as well as Allāh, but they gave preference to their gods over Him, so Allāh swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. So He says,

﴿تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ﴾

﴾By Allāh, you shall certainly be questioned about (all) that you used to fabricate.﴿

Then Allāh tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allāh's daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

﴿أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۝ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ﴾

﴾Are the males for you and the females for Him? That is indeed an unfair division!﴿ (53:21-22)

And Allāh says here:

﴿وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ﴾

﴾*And they assign daughters unto Allāh! Glorified (and Exalted) is He.*﴿ meaning, above their claims and fabrications.

﴿أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ۝ وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ۝ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ۝ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝﴾

﴾*But no! It is from their falsehood that they say: "Allāh has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide?*﴿ (37:151-154)

﴿وَلَهُم مَّا يَشْتَهُونَ﴾

﴾*And for themselves, what they desire;*﴿

meaning they choose the males for themselves, rejecting the daughters that they assign to Allāh. Exalted be Allāh far above what they say!

The Idolators' Abhorrence for Daughters

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا﴾

﴾*And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark*﴿

meaning with distress and grief.

﴿وَهُوَ كَظِيمٌ﴾

﴾*and he is filled with inner grief!*﴿ meaning he is silent because of the intensity of the grief he feels.

﴿يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ﴾

﴾*He hides himself from the people*﴿ meaning he does not want anyone to see him.

﴿مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ﴾

﴾*because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth?*﴿

meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his

male children over her?

﴿أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ﴾

﴾*or bury her in the earth?*﴿ meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allāh?

﴿أَلَا سَآءَ مَا يَحْكُمُونَ﴾

﴾*Certainly, evil is their decision.*﴿ meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allāh says:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾﴾

﴾*And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!*﴿ (43:17).

Here, Allāh says:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ﴾

﴾*For those who do not believe in the Hereafter there is an evil description,*﴿

meaning, only imperfection is to be attributed to

﴿وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ﴾

﴾*and for Allāh is the highest description*﴿ meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

﴿وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾*And He is the All-Mighty, the All-Wise.*﴿

﴿وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾﴾

﴾*61. And if Allāh were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).*﴿

﴾62. *They assign to Allāh that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.*﴿

Allāh does not immediately punish for Disobedience

Allāh tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Ādam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarīr reported that Abu Salamah said: "Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allāh! Even the buzzard dies in its nest because of the sins of the wrongdoer.'"[1]

They attribute to Allāh what They Themselves dislike

﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ﴾

﴾*They assign to Allāh that which they dislike (for themselves),*﴿

meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

﴿وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ﴾

﴾*and their tongues assert the lie that the better things will be theirs.*﴿

This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allāh tells us about what some of them said, as in the *Āyat:*

﴿وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝ وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ۝﴾

[1] Aṭ-Ṭabari 17:231.

﴾*And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: "Ills have departed from me." Surely, he is cheerful, and boastful (ungrateful to Allāh).*﴿ (11:9-10)

﴿وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾﴾

﴾*And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to me; I do not think that the Hour will occur. But if I am brought back to my Lord, then , with Him, there will surely be the best for me." Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.*﴿ (41:50)

﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾

﴾*Have you seen the one who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children (if I came back to life)."*﴿ (19:77)

Allāh tells us about one of the two men:

﴿وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾﴾

﴾*He went into his garden while wronging himself. He said: "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him."*﴿ (18:35-36)

These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible.

Thus Allāh refuted their false hopes, when He said:

﴿لَا جَرَمَ﴾

﴾*No doubt*﴿, meaning, truly it is inevitable that

﴿أَنَّ لَهُمُ ٱلنَّارَ﴾

﴿*for them is the Fire*﴾, meaning, on the Day of Resurrection.

﴿وَأَنَّهُم مُّفْرَطُونَ﴾

﴿*and they will be forsaken*﴾. Mujāhid, Saʿīd bin Jubayr, Qatādah and others said: "This means they will be forgotten and neglected there."[1] This is like the *Āyah*:

﴿فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا﴾

﴿*So today We forget them just as they forgot meeting on this day of theirs.*﴾ (7:51).

It was also reported from Qatādah that,

﴿مُّفْرَطُونَ﴾

﴿*they will be forsaken*﴾ means 'they are hastened into the Fire.'[2] There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

﴿تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ
يَسْمَعُونَ ﴿٦٥﴾﴾

﴿*63. By Allāh, We indeed sent (Messengers) to the nations before you, but Shayṭān made their deeds seeming fair to them. So today he is their helper, and theirs will be a painful torment.*﴾

﴿*64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.*﴾

﴿*65. And Allāh sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.*﴾

[1] Aṭ-Ṭabari 17:233.

[2] Aṭ-Ṭabari 17:234.

Finding Consolation in the Reminder of Those Who came before

Allāh says, 'He sent Messengers to the nations of the past, and they were rejected. You, O Muḥammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the *Shayṭān* made their deeds attractive to them.'

﴿فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ﴾

﴿*So today he (Shayṭān) is their helper,*﴾ meaning they will be suffering punishment while *Shayṭān* is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

The Reason why the Qur'ān was revealed

Then Allāh says to His Messenger ﷺ that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'ān is a decisive arbitrator for every issue that they argue about.

﴿وَهُدًى﴾

﴿*and (as) a guidance*﴾ meaning, for their hearts.

﴿وَرَحْمَةً﴾

﴿*and a mercy*﴾ meaning, for the one who adheres to it.

﴿لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*for a people who believe.*﴾ Just as Allāh causes the Qur'ān to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ﴾

﴿*Surely that is a sign for people who listen.*﴾ meaning those who understand the words and their meanings.

﴿وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِى ذَٰلِكَ لَءَايَةً

﴿لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾﴾

﴾66. *And there is indeed a lesson for you in the An'ām (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.*﴿

﴾67. *And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.*﴿

Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

﴿وَإِنَّ لَكُمْ﴾

﴾*there is for you*﴿ - O mankind -

﴿فِي الْأَنْعَامِ﴾

﴾*in the cattle*﴿ - meaning camels, cows and sheep,

﴿لَعِبْرَةً﴾

﴾*a lesson*﴿ meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

﴿نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ﴾

﴾*We have made a drink for you out of what is in its belly*﴿ meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another *Āyah* it is 'in their bellies.' Either way is plausible.

He said,

﴿مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا﴾

﴾*from between excretions and blood, pure milk;*﴿

meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets

mixed with another after separating, and none of them is affected by the other.

﴿لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ﴾

﴾*pure milk; palatable to the drinkers.*﴿ meaning nothing to cause one to choke on it.

When Allāh mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating *Nabīdh* (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

﴿وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا﴾

﴾*And from the fruits of date palms and grapes, you derive strong drink*﴿

This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

﴿سَكَرًا وَرِزْقًا حَسَنًا﴾

﴾*strong drink and a goodly provision.*﴿

Ibn 'Abbās said: "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them."[1] According to another report: "Strong drink is its unlawful, and the goodly provision is its lawful,"[2] referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ﴾

﴾*There is indeed a sign in this for those of reason.*﴿

[1] Aṭ-Ṭabari 17:241.

[2] Aṭ-Ṭabari 17:242.

الجزء الرابع عشر ٢٧٤ سورة النحل

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ فِى ذَٰلِكَ
لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا
فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾
وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا
حَسَنًا إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ
أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِى
مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنۢ بُطُونِهَا
شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٦٩﴾ وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ
ٱلْعُمُرِ لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا إِنَّ ٱللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ وَٱللَّهُ
فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِى ٱلرِّزْقِ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌ أَفَبِنِعْمَةِ
ٱللَّهِ يَجْحَدُونَ ﴿٧١﴾ وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا
وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ
ٱلطَّيِّبَٰتِ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allāh forbade this *Ummah* from drinking intoxicants, in order to protect their ability to reason. Allāh says:

﴿وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾﴾

﴾And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they may eat of its fruit - while their hands did not make it. Will they not then give thanks? Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not.﴿ (36:34-36)

﴿وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾﴾

﴾68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect."﴿

﴾69. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you)." There comes forth from their bellies,

a drink of varying colors, in which there is a cure for men. There is indeed a sign in that for people who reflect.﴾

In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allāh decrees that the bee will have permission to eat from all fruits and to follow the ways which Allāh has made easy for it,[1] wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

﴿فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا﴾

﴾*and follow the routes of your Lord made easy (for you)*﴿

Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam said: "This means, in an obedient way",[2] understanding it to be a description of the route of migration. Ibn Zayd said that this is like the *Āyah*:

﴿وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾

﴾*And We have subdued them for them so that some they may ride and some they may eat.*﴿ (36:72)[3]

He said: "Do you not see that they move the bees' home from one land to another, and the bees follow them?" The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., 'follow these routes as they are easy

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[1] The word translated here as "made easy" is *Dhululan*. This may be understood as meaning "made easy", in which case it refers to the routes followed by the bees, or it may be understood as meaning "subjugated", in which case it refers to the bees themselves. These two scholarly interpretations are the two opinions discussed here.

[2] Aṭ-Ṭabari 17:249.

[3] Aṭ-Ṭabari 17:249.

for you.' This was stated by Mujāhid. Ibn Jarīr said that both opinions are correct.[1]

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَآءٌ لِّلنَّاسِ﴾

﴾There comes forth from their bellies, a drink of varying colors, wherein is healing for men.﴿

[meaning, honey, that is] white, yellow, red, or of other good colors, depending on the different things that the bees eat.

﴿فِيهِ شِفَآءٌ لِّلنَّاسِ﴾

﴾in which there is a cure for men.﴿

meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if [Allāh] had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite.

Al-Bukhāri and Muslim recorded in their *Ṣaḥīḥs* from Qatādah from Abu Al-Mutawakkil 'Ali bin Dāwud An-Nāji from Abu Sa'īd Al-Khuḍri that a man came to the Messenger of Allāh ﷺ and said, "My brother is suffering from diarrhea". He said,

«اسْقِهِ عَسَلًا»

«*Give him honey to drink.*» The man went and gave him honey, then he came back and said, "O Messenger of Allāh! I gave him honey to drink, and he only got worse." The Prophet ﷺ said,

«اذْهَبْ فَاسْقِهِ عَسَلًا»

«*Go and give him honey to drink.*» So he went and gave him honey, then he came back and said, "O Messenger of Allāh! it only made him worse." The Prophet ﷺ said,

«صَدَقَ اللهُ وَكَذَبَ بَطْنُ أَخِيكَ، اذْهَبْ فَاسْقِهِ عَسَلًا»

«*Allāh speaks the truth and your brother's stomach is lying. Go and give him honey to drink.*»

So he went and gave him honey, and he recovered."[2]

[1] Aṭ-Ṭabari 17:249.

[2] *Fatḥ Al-Bāri* 10:178, Muslim 4:1732.

It is reported in the Two *Ṣaḥīḥs* from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ used to like sweet things and honey.[1] This is the wording of Al-Bukhāri, who also reported in his *Ṣaḥīḥ* from Ibn 'Abbās that the Messenger of Allāh ﷺ said:

«الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيَّةٍ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ»

«Healing is to be found in three things: the cut made by the cupper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding.»[2]

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴾There is indeed a sign in that for people who reflect.﴿

meaning in the fact that Allāh inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen. From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾﴾

﴾70. And Allāh created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is Knowing, capable of all things.﴿

In Man there is a Lesson

Allāh tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allāh says:

[1] *Fatḥ Al-Bāri* 10:81, Muslim 2:1101.

[2] *Fatḥ Al-Bāri* 10:143.

﴿ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً﴾

﴾Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness﴿ (30:54)

﴿لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا﴾

﴾so that they know nothing after having known.﴿

meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhāri, when commenting on this *Āyah*, reported a narration from Anas bin Mālik that the Messenger of Allāh ﷺ used to pray:

«أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَالْهَرَمِ، وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَّالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ»

«I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjāl and the trials of life and death.»[1]

Zuhayr bin Abi Sulmā said, in his famous *Mu'allaqah*:[2]
"I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired.
I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old."

﴿وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِى ٱلرِّزْقِ ۚ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَـٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌ ۚ أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ ﴿٧١﴾﴾

﴾71. And Allāh honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allāh?﴿

[1] *Fath Al-Bāri* 8:239

[2] *Mu'allaqah* (lit. "suspended"): during the days of *Jāhiliyyah*, poetry, in the form of the *Qasīdahs* or odes, was the only means of literary expression. Seven *Qasīdahs* which were masterpieces of their genre were suspended on the walls of the *Ka'bah*. They are known as the "Seven *Mu'allaqāt*".

There is a Sign and a Blessing in Matters of People's Livelihood

Allāh explains to the idolators the ignorance and disbelief involved in their claim that Allāh has partners while also admitting that these partners are His servants. In their *Talbiyah*[1] for *Ḥajj*, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns." Allāh says, denouncing them: 'You would not accept for your servant to have an equal share in your wealth, so how is it that Allāh would accept His servant to be His equal in divinity and glory? As Allāh says elsewhere:

﴿ضرب لكم مثلا من أنفسكم هل لكم من ما ملكت أيمنكم من شركاء في ما رزقنكم فأنتم فيه سواء تخافونهم كخيفتكم أنفسكم﴾

﴾He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other?﴿ (30:28)

Al-'Awfi reported that Ibn 'Abbās mentioned this *Āyah*, saying, "Allāh is saying - 'If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power?' Thus Allāh says:

﴿أفبنعمة الله يجحدون﴾

﴾Do they then deny the favor of Allāh?﴿"[2]

According to another report, Ibn 'Abbās said: "How can they accept for Me that which they do not accept for themselves?"

﴿أفبنعمة الله يجحدون﴾

﴾Do they then deny the favor of Allāh?﴿

meaning, they assign to Allāh a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Ḥasan Al-Baṣri said: "Umar bin Al-Khaṭṭāb wrote this letter to Abu Mūsā Al-Ash'ari: 'Be content with your provision in this world, for the Most

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[1] The audible supplication uttered upon the commencement of the *Ḥajj rites*, "Here I am O Allāh..."

[2] Aṭ-Ṭabari 17:252.

Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allāh and fulfill the duties which are his by virtue of his wealth...'" It was reported by Ibn Abi Hātim.

﴿وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ
ٱلطَّيِّبَٰتِ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾﴾

﴾72. And Allāh has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions. Do they then believe in false deities and deny favor of Allāh?﴿

Among His Blessings and Signs are Mates, Children and Grandchildren

Allāh mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Ādam male and female, and has made the females wives or mates for the males. Then Allāh mentions that from these wives He creates children and grandchildren, one's children's children. This was the opinion of Ibn 'Abbās, 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Ibn Zayd.[1]

Shu'bah said, narrating from Abu Bishr from Sa'īd bin Jubayr from Ibn 'Abbās: "Children and grandchildren, who are one's children and one's children's children."[2] It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

﴿وَحَفَدَةً﴾

﴾grandsons﴿ to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

﴿وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ﴾

[1] Aṭ-Ṭabari 17:256, 257.

[2] Aṭ-Ṭabari 17:257.

﴾and has granted you good provisions.﴿ meaning your food and drink. Then Allāh denounces those who associate others in worship with the One Who bestows blessings on them:

﴿أَفَبِالْبَٰطِلِ يُؤْمِنُونَ﴾

﴾Do they then believe in false deities﴿, meaning idols and rivals to Allāh

﴿وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ﴾

﴾and deny the favor of Allāh?﴿ meaning, by concealing the blessings that Allāh has given them and attributing them to others. According to a *Ṣaḥīḥ Ḥadīth*, the Prophet ﷺ said:

«إِنَّ اللهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ مُمْتَنًّا عَلَيْهِ: أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟»

«*Allāh will say to His servant on the Day of Resurrection, reminding him of His blessings: "Did I not give you a wife? Did I not honor you? Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor?"*»[1]

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ۚ إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾﴾

﴾*73. And they worship others besides Allāh such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.*﴿

﴾*74. So do not give examples on behalf of Allāh. Truly, Allāh knows and you know not.*﴿

Denouncing the Worship of anything besides Allāh

Allāh tells us about the *Mushrikīn* who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

﴿مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا﴾

[1] Muslim 4:2279.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ
إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا
مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُۥنَ ٱلْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾ وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ
أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ
مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَ وَمَن
يَأْمُرُ بِٱلْعَدْلِ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ
أَوْ هُوَ أَقْرَبُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾ وَٱللَّهُ
أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ
لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ
﴿٧٨﴾ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ
مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

﴾such as do not have power to grant them any provision from the heavens or the earth﴿

meaning, nobody can cause rain to fall, or make plants and trees grow. They cannot do these things for themselves, even if they wanted to. Thus Allāh says:

﴾فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ﴿

﴾So do not give examples on behalf of Allāh.﴿ meaning, do not set up rivals to Him or describe anything as being like Him.

﴾إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴿

﴾Truly, Allāh knows and you know not.﴿

meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

﴾۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُۥنَ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾﴿

﴾75. Allāh gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allāh. Nay! (But) most of them know not.﴿

The Example of the Believer and the Disbeliever, or the Idol and the True God

Al-'Awfi reported that Ibn 'Abbās said: "This is the example which Allāh gives of the disbeliever and the believer."[1] This was also the view of Qatādah[2] and Ibn Jarīr.[3] The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abi Najīḥ reported that Mujāhid said: "This is an example given of the idol and the True God - can they be the same?"[4] Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allāh says:

﴿الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴾All the praises and thanks are to Allāh. Nay! (But) most of them know not.﴿

﴿وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٦﴾﴾

﴾76. And Allāh gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice, and is himself on the straight path?﴿

Another Example

Mujāhid said, "This also refers to idols and the True God, may He be exalted." Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

﴿أَيْنَمَا يُوَجِّههُّ﴾

[1] Aṭ-Ṭabari 17:261.

[2] Aṭ-Ṭabari 17:261.

[3] Aṭ-Ṭabari 17:263.

[4] Aṭ-Ṭabari 17:263.

﴾*whichever way he directs him,*﴿ meaning, wherever he sends him

﴾لَا يَأْتِ بِخَيْرٍ﴿

﴾*he brings no good.*﴿ meaning, he does not succeed in what he wants.

﴾هَلْ يَسْتَوِى﴿

﴾*Is such a man equal*﴿ meaning, a man who has these attributes

﴾وَمَن يَأْمُرُ بِالْعَدْلِ﴿

﴾*to one who commands justice*﴿ meaning fairness, one whose words are true and whose deeds are righteous.

﴾وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴿

﴾*and is himself on the straight path?*﴿ Al-'Awfi reported that Ibn 'Abbās said: "This is also an example of the disbeliever and the believer", as in the previous *Āyah*.

﴾وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾ وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾﴿

﴾*77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is able to do all things.*﴿

﴾*78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.*﴿

﴾*79. Do they not see the birds held (flying) in the midst of the sky? None holds them up but Allāh. Verily, in this are clear signs for people who believe.*﴿

The Unseen belongs to Allāh and only He has Knowledge of the Hour

Allāh tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allāh informs about as He wills.

His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is, as Allāh says:

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ۝٥٠﴾

﴾*And Our commandment is but one as the twinkling of an eye.*﴿ (54:50)

meaning, whatever He wills happens in blinking. Thus Allāh says here:

﴿وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is Able to do all things.*﴿

Elsewhere, Allāh says:

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴾*The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person.*﴿ (31:28)

Among the Favors Allāh has granted People are Hearing, Sight and the Heart

Then Allāh mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak. Allāh has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master.

Al-Bukhāri reported in his *Ṣaḥīḥ* from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«يَقُولُ تَعَالَى: مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ مَا افْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ،

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ دَعَانِي لَأُجِيبَنَّهُ، وَلَئِنِ اسْتَعَاذَ بِي لَأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي فِي قَبْضِ نَفْسِ عَبْدِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ»

«*Allāh says: "Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawāfil (supererogatory) deeds until I love him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable."*»[1]

The meaning of the *Ḥadīth* is that when a person is sincere in his obedience towards Allāh, all his deeds are done for the sake of Allāh, so he only hears for the sake of Allāh, he only sees for the sake of Allāh - meaning he only listens to or looks at what has been allowed by Allāh. He does not strike or walk except in obedience to Allāh, seeking Allāh's help in all of these things. Thus in some versions of the *Ḥadīth*, narrated outside the *Ṣaḥīḥ*, after the phrase "his foot with which he walks", there is added:

«فَبِي يَسْمَعُ، وَبِي يُبْصِرُ، وَبِي يَبْطِشُ، وَبِي يَمْشِي»

«*So through Me he hears, through Me he sees, through Me he strikes and through Me he walks.*»[2]

Thus Allāh says:

﴿وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴾*And He gave you hearing, sight, and hearts that you might*

[1] *Fatḥ Al-Bāri* 11:348.

[2] *Fatḥ Al-Bāri* 11:352.

give thanks.﴾

Elsewhere, He says:

﴿قُلْ هُوَ الَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَٰرَ وَالْأَفْـِٔدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِى
ذَرَأَكُمْ فِى الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾﴾

﴿*Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."*﴾ (67:23-24)

In the Subjection of the Birds in the Sky there is a Sign

Then Allāh tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allāh says in *Sūrat Al-Mulk*:

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ إِنَّهُ بِكُلِّ شَىْءٍۭ
بَصِيرٌ ﴿١٩﴾﴾

﴿*Do they not see the birds above them, spreading their wings out and folding them in? None holds them up except the Most Gracious (Allāh). Verily, He is the All-Seer of everything.*﴾ (67:19)

And here Allāh says:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*Verily, in this are clear signs for people who believe.*﴾

﴿وَاللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ
ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾ وَاللَّهُ
جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ
تَقِيكُمُ الْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ
تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَٰغُ الْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنكِرُونَهَا
وَأَكْثَرُهُمُ الْكَٰفِرُونَ ﴿٨٣﴾﴾

﴿*80. And Allāh had made your homes a place of rest for you,*

and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.﴿

﴾81. And Allāh has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and He has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.﴿

﴾82. Then, if they turn away, your duty (O Muhammad) is only to convey (the Message) in a clear way.﴿

﴾83. They recognize the grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers.﴿

Homes, Furnishings and Clothing are also Blessings from Allāh

Allāh mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allāh says:

﴿تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ﴾

﴾which you find so light when you travel and when you camp;﴿

﴿وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا﴾

﴾out of their wool, fur and hair﴿ refers to sheep, camels and goats respectively.

﴿أَثَاثًا﴾

﴾furnishings﴿ meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn

'Abbās said: *'Al-Athath* means articles of convenience and comfort."[1] This was also the view of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, 'Aṭiyah Al-'Awfi, 'Aṭā' Al-Khurasāni, Aḍ-Ḍaḥḥāk and Qatādah. The phrase,

﴿إِلَىٰ حِينٍ﴾

﴿*for a while*﴾ means, until the appointed time.

Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allāh

﴿وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا﴾

﴿*And Allāh has made shade for you out of that which He has created,*﴾

Qatādah said: "This means trees."[2]

﴿وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا﴾

﴿*and He has made places of refuge in the mountains for you,*﴾ meaning fortresses and strongholds.

﴿جَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ﴾

﴿*and He has made garments for you to protect you from the heat,*﴾ meaning clothing of cotton, linen and wool.

﴿وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ﴾

﴿*and coats of mail to protect you from your violence.*﴾ such as shields made of layers of sheet iron, coats of mail and so on.

﴿كَذَٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ﴾

﴿*Thus does He perfect His favor for you,*﴾

meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

﴿لَعَلَّكُمْ تُسْلِمُونَ﴾

﴿*that you may submit yourselves to His will*﴾. This is interpreted by the majority to mean submitting to Allāh or becoming Muslim.

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[1] Aṭ-Ṭabari 17:268.

[2] Aṭ-Ṭabari 17:269.

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ
ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ
وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ
٨٠ وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم
مِّنَ ٱلْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ
ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ
عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ٨١ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ
ٱلْبَلَٰغُ ٱلْمُبِينُ ٨٢ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا
وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ٨٣ وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ
شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ يُسْتَعْتَبُونَ
٨٤ وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ
يُنظَرُونَ ٨٥ وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ
قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ
فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ ٨٦ وَأَلْقَوْا۟
إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٨٧

All the Messenger has to do is convey the Message

﴿فَإِن تَوَلَّوْا۟﴾

﴿*Then, if they turn away,*﴾ meaning, after this declaration and reminder, do not worry about them.

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

﴿*your duty (O Muhammad) is only to convey (the Message) in a clear way*﴾,

and you have delivered the Message to them.

﴿يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا﴾

﴿*They recognize the grace of Allāh, yet they deny it*﴾

meaning they know that Allāh is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

﴿وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ﴾

﴿*and most of them are disbelievers.*﴾

﴿وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ يُسْتَعْتَبُونَ ٨٤ وَإِذَا
رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ٨٥ وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟
شُرَكَآءَهُمْ قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ
لَكَٰذِبُونَ ٨٦ وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٨٧ ٱلَّذِينَ كَفَرُوا۟

وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

﴾84. And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness.﴿

85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.﴿

﴾86. And when those who associated partners with Allāh see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw back their statement at them (saying): "You indeed are liars!"﴿

﴾87. And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴿

﴾88. Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment on top of the torment because of the corruption they spread.﴿

The Plight of the Idolators on the Day of Judgement

Allāh tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allāh.

﴾ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا﴿

﴾then, those who disbelieved will not be given leave.﴿

meaning, they will not be allowed to offer any excuse, as Allāh says:

﴾هَذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾﴿

﴾That will be a Day when they do not speak. And they will not be permitted to present any excuse﴿ (77:35-36).

Hence, Allāh says:

﴾وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَءَا الَّذِينَ ظَلَمُوا﴿

﴾nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness. And once those who did wrong see﴿
meaning those who associated others in worship with Allāh,

﴿الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ﴾

﴾the torment, it will not decrease for them,﴿
meaning it will not be reduced for them even for a moment.

﴿وَلَا هُمْ يُنظَرُونَ﴾

﴾nor will they be given respite.﴿
meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account. Then Hell will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees. Then it (the neck that is stretched forth) will say, "I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allāh," and so and so, mentioning different types of people, as was reported in the *Ḥadīth*. Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed. Allāh says:

﴿إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ
دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

﴾When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction. Today, do not scream for one destruction, but scream repeatedly for destruction.﴿ (25:12-14)

﴿وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾

﴾And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it.﴿ (18:53)

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ
يُنصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾﴾

﴾*If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.*﴿ (21:39-40)

The gods of the Idolators will disown Them at the Time when They need them most

Then Allāh tells us that their gods will disown them when they need them most. He says:

﴿وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ﴾

﴾*And when those who associated partners with Allāh see their partners*﴿

meaning, those whom they used to worship in this world.'

﴿قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ﴾

﴾*they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw their statements back at them (saying): "You are indeed liars!"*﴿

i.e., those gods will say to them, 'you are lying. We never commanded you to worship us.' Allāh says:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾﴾

﴾*And who is more astray than one who calls upon others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them? And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship,*﴿ (46:5-6)

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴾*And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their*

worship, and become their adversaries (on the Day of Resurrection).﴾ (19:81-82)

Al-Khalīl [Ibrāhīm] said:

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

﴿*but on the Day of Resurrection, you will disown each other*﴾ [29:25]

And Allāh says:

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ﴾

﴿*And it will be said (to them): "Call upon your partners"*﴾ [28:64]

And there are many other similar *Āyāt*.

Everything will surrender to Allāh on the Day of Resurrection

﴿وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ﴾

﴿*And they will offer (their full) submission to Allāh on that Day,*﴾

Qatādah and 'Ikrimah said: "They will humble themselves and surrender on that Day,"[1] i.e., they will all surrender to Allāh, there will not be anyone who does not hear and obey. As Allāh says:

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴾

﴿*How clearly will they see and hear, the Day when they will appear before Us!*﴾ [19:38]

meaning, they will see and hear better than they have ever seen and heard before.

And Allāh says:

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

﴿*And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard."*﴾ [32:12]

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[1] Aṭ-Ṭabari 17:276.

﴿وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ﴾

﴾And (all) faces shall be humbled before the Ever Living, the Sustainer.﴿ [20:111]

meaning, they will humble and submit themselves.

﴿وَأَلْقَوْا إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٨٧﴾﴾

﴾And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴿

The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

Those among the Idolators who corrupted Others will receive a Greater Punishment

Then Allāh tells us:

﴿ٱلَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا﴾

﴾Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment﴿

meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allāh says:

﴿وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ﴾

﴾And they prevent others from him and they themselves keep away from him﴿ [6:26]

meaning they forbade others to follow him and they themselves shunned him, but:

﴿وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

﴾they destroyed only themselves, while they do not realize it.﴿

This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allāh says:

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ﴾

﴾For each one there is double (torment), but you know not.﴿

[7:38]

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

﴾89. And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muḥammad) as a witness against these. And We have revealed the Book (the Qur'ān) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.﴿

Every Prophet will bear Witness against his Nation on the Day of Resurrection

Allāh addressed His servant and Messenger Muḥammad ﷺ, saying:

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ﴾

﴾And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muḥammad) as a witness against these.﴿,

meaning, your *Ummah*. The *Āyah* means: remember that Day and its terrors, and the great honor and high position that Allāh has bestowed upon you. This *Āyah* is like the *Āyah* with which 'Abdullāh bin Mas'ūd ended when he recited to the Messenger of Allāh ﷺ from the beginning of *Sūrat An-Nisā'*. When he reached the *Āyah*:

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾

﴾How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these?﴿ [4:41]

the Messenger of Allāh ﷺ said to him:

«حَسْبُكَ»

«*Enough.*» Ibn Mas'ūd said: "I turned to him and saw his eyes streaming with tears."[1]

[1] *Fatḥ Al-Bāri* 8:99.

The Qur'ān explains Everything

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَـٰبَ تِبْيَـٰنًا لِّكُلِّ شَىْءٍ﴾

﴾*And We revealed the Book (the Qur'ān) to you as an explanation of everything,*﴿

Ibn Mas'ūd said: "[Allāh] made it clear that in this Qur'ān there is complete knowledge and about everything."[1] The Qur'ān contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

﴿وَهُدًى﴾

﴾*a guidance*﴿ means, for their hearts.

﴿وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

﴾*a mercy, and good news for the Muslims.*﴿

Al-Awzā'i said:

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَـٰبَ تِبْيَـٰنًا لِّكُلِّ شَىْءٍ﴾

﴾*And We have revealed the Book (the Qur'ān) as an explanation of everything,*﴿

meaning, with the Sunnah.[2]

The is the reason why the phrase,

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَـٰبَ﴾

﴾*And We have revealed the Book to you*﴿ is mentioned immediately after the phrase,

﴿وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَـٰٓؤُلَآءِ﴾

﴾*And We shall bring you (O Muḥammad) as a witness against these.*﴿

the meaning - and Allāh knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

[1] Aṭ-Ṭabari 17:269.

[2] *Ad-Durr Al-Manthūr* 5:158.

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾﴾

﴾Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers.﴿ (7:6)

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾﴾

﴾So by your Lord We question them all about what they did.﴿ (15:92-92)

﴿يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ قَالُوا۟ لَا عِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾﴾

﴾On the Day when Allāh gathers the Messengers together and says to them: "What was the response you received (to your Message)?" They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden."﴿ (5:109)

And Allāh says:

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

﴾Verily, He Who obligated the Qur'ān upon you (O Muḥammad) will surely bring you back to the return.﴿ [28:85]

meaning, the One Who gave you the obligation of conveying the Qur'ān will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about you commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it.

﴿۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ
وَٱلْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

﴾90. Verily, Allāh orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.﴿

The Command to be Fair and Kind

Allāh tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾﴾

﴾And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.﴿ (16:126)

﴿وَجَزَٰٓؤُاْ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴾The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh.﴿ [42:40]

﴿وَٱلْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ﴾

﴾and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.﴿ [5:45]

And there are other *Āyāt* which support the institution of justice in Islām, as well as encouraging a fair and generous attitude.

The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

﴿وَإِيتَآىِٕ ذِى ٱلْقُرْبَىٰ﴾

﴾and giving (help) to relatives,﴿ meaning that Allāh is commanding us to uphold the ties of kinship, as He says:

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا﴾

﴾And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.﴿ (17:26)

﴿وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾

﴾and He forbids immoral sins, and evil﴿

Faḥshā' refers to all things that are forbidden, and *Munkar* refers to those forbidden deeds that are committed openly by the one who does them. Hence Allāh says elsewhere:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴾Say (O Muḥammad): "(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly

or secretly﴾ (7:33)

Baghy refers to aggression towards people. In a *Hadīth*, the Prophet ﷺ said:

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

«*There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.*»[1]

﴿يَعِظُكُمْ﴾

﴾*He admonishes you,*﴿ meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴾*so that perhaps you may take heed*﴿

Ash-Sha'bi reported that Shatiyr bin Shakl said: "I heard Ibn Mas'ūd say: 'The most comprehensive *Āyah* in the Qur'ān is in *Sūrat An-Nahl*:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

﴾*Verily, Allāh enjoins justice and kindness...*﴿'"[2] It was reported by Ibn Jarīr.

The Eyewitness Account of 'Uthmān

Concerning the revelation of this *Āyah*, Imām Ahmad reported a *Hasan Hadīth* from 'Abdullāh bin 'Abbās who said: "While the Messenger of Allāh ﷺ was sitting in the courtyard of his house, 'Uthmān bin Maz'ūn passed by and smiled at the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him,

«أَلَا تَجْلِسُ؟»

«*Won't you sit down?*»

He said, 'Certainly.' So the Messenger of Allāh ﷺ sat facing

[1] Abu Dāwud 5:208.

[2] At-Tabari 17:280.

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allāh says:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ﴾

﴾And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?﴿

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

﴾Is there not a dwelling in Hell for the disbelievers?﴿

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا﴾

﴾As for those who strive hard for Us,﴿

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

﴾We will surely guide them to Our paths.﴿

means, 'We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Ḥātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad – one of the people of 'Akkā (Palestine) – said, concerning the *Āyah*:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

﴾As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.﴿

'Uthmān said: 'That was when faith was established in my heart and I began to love Muhammad ﷺ."[1]

It is a *Hasan Hadīth* having a good connected chain of narrators in which their hearing it from each other is clear.

﴿وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ
وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ بَعۡدَ تَوۡكِيدِهَا
وَقَدۡ جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ
إِنَّ ٱللَّهَ يَعۡلَمُ مَا تَفۡعَلُونَ ٩١
وَلَا تَكُونُواْ كَٱلَّتِي نَقَضَتۡ غَزۡلَهَا
مِنۢ بَعۡدِ قُوَّةٍ أَنكَٰثٗا تَتَّخِذُونَ
أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ أَن تَكُونَ
أُمَّةٌ هِيَ أَرۡبَىٰ مِنۡ أُمَّةٍۚ إِنَّمَا
يَبۡلُوكُمُ ٱللَّهُ بِهِۦۚ وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ
ٱلۡقِيَٰمَةِ مَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٩٢﴾

﴿*91. And fulfill the covenants (taken in the Name of) Allāh when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allāh as your guarantor. Verily, Allāh knows what you do.*﴾

﴿*92. And do not be like the one who undoes the thread which*

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ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ زِدۡنَٰهُمۡ عَذَابٗا فَوۡقَ
ٱلۡعَذَابِ بِمَا كَانُواْ يُفۡسِدُونَ ٨٨ وَيَوۡمَ نَبۡعَثُ فِي كُلِّ
أُمَّةٖ شَهِيدًا عَلَيۡهِم مِّنۡ أَنفُسِهِمۡۖ وَجِئۡنَا بِكَ شَهِيدًا عَلَىٰ
هَٰٓؤُلَآءِۚ وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ وَهُدٗى
وَرَحۡمَةٗ وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ٨٩ ۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ
وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ
وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ
٩٠ وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ
بَعۡدَ تَوۡكِيدِهَا وَقَدۡ جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ إِنَّ
ٱللَّهَ يَعۡلَمُ مَا تَفۡعَلُونَ ٩١ وَلَا تَكُونُواْ كَٱلَّتِي نَقَضَتۡ
غَزۡلَهَا مِنۢ بَعۡدِ قُوَّةٍ أَنكَٰثٗا تَتَّخِذُونَ أَيۡمَٰنَكُمۡ دَخَلَۢا
بَيۡنَكُمۡ أَن تَكُونَ أُمَّةٌ هِيَ أَرۡبَىٰ مِنۡ أُمَّةٍۚ إِنَّمَا يَبۡلُوكُمُ
ٱللَّهُ بِهِۦۚ وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ مَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٩٢
وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن يُضِلُّ مَن
يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَلَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَعۡمَلُونَ ٩٣

[1] Ahmad 1:318. This *Hadīth* has some deficiencies in its narration leading Al-Albāni to grade it weak in *Da'īf Al-Adab Al-Mufrad*, as well as Al-Arna'ūt in his notes on the *Musnad*. The first deficiency is one of its narrators, Shahr bin Hawshab, who was considered weak by a number of the scholars, the second deficiency was mentioned by Ahmad Shākir who graded its chain *Sahīh*, but pointed out that it is one of the *Mursal* narrations of Ibn 'Abbās since he did not see 'Uthmān bin Maz'ūn.

she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allāh only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.﴿

The Command to fulfill the Covenant

This is one of the commands of Allāh, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allāh says:

﴿وَلَا تَنقُضُوا الْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا﴾

﴾*and do not break the oaths after you have confirmed them*﴿

There is no conflict between this and the *Āyāt*:

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ﴾

﴾*And do not use Allāh as an excuse in your oaths*﴿ [2:224]

﴿ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَٰنَكُمْ﴾،

﴾*That is the expiation for oaths when you have sworn. And protect your oaths.*﴿ [5:89]

meaning, do not forgo your oaths without offering the penance.

There is also no conflict between this *Āyah* (16:91) and the *Ḥadīth* reported in the Two *Ṣaḥīḥs* according to which the Prophet ﷺ said:

«إِنِّي وَاللهِ إِنْ شَاءَ اللهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا - وَفِي رِوَايَةٍ - وَكَفَّرْتُ عَنْ يَمِينِي»

«*By Allāh, if Allāh wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath.* According to another report he said: "*and I offer penance for my oath.*"»[1]

There is no contradiction at all between all of these texts and the *Āyah* under discussion here, which is:

[1] *Fatḥ Al-Bārī* 11:525, Muslim 3:1269.

﴿وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا﴾

﴾and do not break the oaths after you have confirmed them﴿

because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujāhid said concerning this *Āyah*:

﴿وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا﴾

﴾and do not break the oaths after you have confirmed them﴿

"The oath here refers to oaths made during *Jāhiliyyah*."[1] This supports the *Ḥadīth* recorded by Imām Aḥmad from Jubayr bin Muṭ'im, who said that the Messenger of Allāh ﷺ said:

«لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ الْإِسْلَامُ إِلَّا شِدَّةً»

«There is no oath in Islām, and any oath made during the Jāhiliyyah is only reinforced by Islām.»[2]

This was also reported by Muslim.[3] The meaning is that Islām does not need oaths as they were used by the people of the *Jāhiliyyah*; adherence to Islām is sufficient to do away with any need for what they used to customarily give oaths for.

In the Two *Ṣaḥīḥs* it was reported that Anas said: "The Messenger of Allāh (ﷺ) swore the treaty of allegiance between the Muhājirīn (emigrants) and the Anṣār (helpers) in our house."[4] This means that he established brotherhood between them, and they used to inherit from one another, until Allāh abrogated that. And Allāh knows best.

﴿إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾

﴾Verily, Allāh knows what you do.﴿

This is a warning and a threat to those who break their oaths after confirming them.

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[1] Aṭ-Ṭabari 17:282.

[2] Aḥmad 4:83.

[3] Muslim 4:1961.

[4] *Fatḥ Al-Bāri* 4:552, Muslim 4:1960.

﴿وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَـٰثًا﴾

﴾And do not be like the one who undoes the thread which she has spun, after it has become strong,﴿

'Abdullāh bin Kathīr and As-Suddi said: "This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again."[1] Mujāhid, Qatādah and Ibn Zayd said: "This is like the one who breaks a covenant after confirming it."[2] This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word *Ankāthan* could be referring back to the word translated as "undoes", reinforcing the meaning, or it could be the predicate of the verb "to be", meaning, do not be *Ankāthan*, the plural of *Nakth* (breach, violation), from the word *Nākith* (perfidious). Hence after this, Allāh says:

﴿تَتَّخِذُونَ أَيْمَـٰنَكُمْ دَخَلًۢا بَيْنَكُمْ﴾

﴾by taking your oaths as a means of deception among yourselves﴿ meaning for the purposes of cheating and tricking one another.

﴿أَن تَكُونَ أُمَّةٌ هِىَ أَرْبَىٰ مِنْ أُمَّةٍ﴾

﴾when one group is more numerous than another group.﴿

meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allāh forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically.

Mujāhid said: "They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do." Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd said something similar.

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[1] Aṭ-Ṭabari 17:285.

[2] Aṭ-Ṭabari 17:285.

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وَلَا تَتَّخِذُوٓا أَيْمَٰنَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ
عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ
هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِندَكُمْ يَنفَدُ
وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا أَجْرَهُم بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ
أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ
أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ
فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ
عَلَى ٱلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا
سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ
﴿١٠٠﴾ وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ
بِمَا يُنَزِّلُ قَالُوٓا إِنَّمَآ أَنتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
﴿١٠١﴾ قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ
ٱلَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

﴿إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ﴾

﴿Allāh only tests you by this﴾ Saʿīd bin Jubayr said: "This means (you are tested) by the large numbers."[1] This was reported by Ibn Abi Ḥātim. Ibn Jarīr said: "It means (you are being tested) by His command to you to adhere to your covenants."

﴿وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَٰمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴿And on the Day of Resurrection, He will certainly clarify that which you differed over.﴾ Everyone will be rewarded or punished in accordance with his deeds, good or evil.[2]

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ
عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوٓا أَيْمَٰنَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا ٱلسُّوٓءَ
بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا
عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ
ٱلَّذِينَ صَبَرُوٓا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾﴾

﴿93. And had Allāh willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do.﴾

[1] *Ad-Durr Al-Manthūr* 5:163.

[2] Aṭ-Ṭabari 17:287.

﴾94. *And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.*﴿

﴾95. *And do not use an oath by Allāh for the purchase of little value, what is with Allāh is better for you if you only knew.*﴿

﴾96. *Whatever you have will be exhausted, and what is with Allāh will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.*﴿

If Allāh had willed, He would have made all of Humanity one Nation

Allāh says:

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ﴾

﴾*And had Allāh willed, He would have made you*﴿ meaning - O mankind,

﴿أُمَّةً وَٰحِدَةً﴾

﴾*(all) one nation,*﴿ This is like the *Āyah*:

﴿وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

﴾*And had your Lord willed, all of those on earth would have believed together.*﴿ [10:99],

meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ۝١١٨ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ﴾

﴾*And if your Lord had so willed, He would surely, have made mankind one Ummah [nation or community], but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them.*﴿ (11:118-119)

Similarly, Allāh says here:

﴿وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ﴾

﴾but He allows whom He wills to stray and He guides whom He wills.﴿

Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scalish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

The Prohibition on taking an Oath for Purposes of Treachery

Then Allāh warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allāh. This is because if a disbeliever were to find that after having agreed to a covenant, then the believer betrayed him, then the believer will have hindered him from entering Islām. Thus Allāh says:

﴾وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ﴿

﴾and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.﴿

Do not break Oaths for the sake of Worldly Gain

Then Allāh says:

﴾وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا﴿

﴾And do not use an oath by Allāh for the purchase of little value.﴿

meaning, do not neglect an oath sworn in the Name of Allāh for the sake of this world and its attractions, for they are few, and even if the son of Ādam were to gain this world and all that is in it, that which is with Allāh is better for him, i.e., the reward of Allāh is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allāh has promised. This is why Allāh says:

﴾إِن كُنتُمْ تَعْلَمُونَ ۝٩٥ مَا عِندَكُمْ يَنفَدُ﴿

﴾*if you only knew. Whatever you have will be exhausted,*﴿ meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

﴾وَمَا عِندَ ٱللَّهِ بَاقٍ﴿

﴾*and what is with Allāh will remain.*﴿

meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

﴾وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ﴿

﴾*And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.*﴿

Here the Lord swears, with the *Lām* of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

﴾مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾﴿

﴾*97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.*﴿

Righteous Deeds and their Reward

This is a promise from Allāh to those Children of Ādam, male or female, who do righteous deeds - deeds in accordance with the Book of Allāh and the Sunnah of His Prophet ﷺ, with a heart that believes in Allāh and His Messenger ﷺ, while believing that these deeds are commanded and enjoined by Allāh. Allāh promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquillity in all aspects of life. It has been reported that Ibn 'Abbās and a group (of scholars) interpreted it to mean good, lawful provisions. It was reported that 'Ali bin Abi Ṭālib interpreted as contentment. This was also the opinion of Ibn 'Abbās, 'Ikrimah and Wahb bin Munabbih. 'Ali bin Abi Ṭalḥah

recorded from Ibn 'Abbās that it meant happiness. Al-Ḥasan, Mujāhid and Qatādah said: "None gets [this] good life [mentioned] except in Paradise." Aḍ-Ḍaḥḥāk said: "It means lawful provisions and worship in this life". Aḍ-Ḍaḥḥāk also said: "It means working to obey Allāh and finding joy in that." The correct view is that a good life includes all of these things. as found in the *Ḥadīth* recorded by Imām Aḥmad from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ كَفَافًا، وَقَنَّعَهُ اللهُ بِمَا آتَاهُ»

«He who submits [becomes a Muslim] has succeeded, is given sufficient provisions, and is content with Allāh for what he is given.»[1]

It was also recorded by Muslim.[2]

﴿فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾﴾

﴾98. So when you recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast.﴿

﴾99. Verily, he has no power over those who believe and put their trust only in their Lord.﴿

﴾100. His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).﴿

The Command to seek Refuge with Allāh before reciting the Qur'ān

This is a command from Allāh to His servants upon the tongue of His Prophet ﷺ, telling them that when they want to read Qur'ān, they should seek refuge with Allāh from the cursed *Shayṭān*. The *Ḥadīths* mentioned about seeking refuge with Allāh (*Isti'ādhah)*, were quoted in our discussion at the beginning of this *Tafsīr*, praise be to Allāh. The reason for seeking refuge with Allāh before reading is that the reader should not get confused or mixed up, and that the *Shayṭān*

[1] Aḥmad 2:268.

[2] Muslim 2:730.

would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allāh before starting to read.

﴿إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾﴾

﴾Verily, he has no power over those who believe and put their trust only in their Lord.﴿

Ath-Thawri said: "He has no power to make them commit a sin they will not repent from."[1] Others said: it means that he has no argument for them. Others said it is like the *Āyah*:

﴿إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾﴾

﴾Except Your chosen servants amongst them.﴿ [15:40]

﴿إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ﴾

﴾His power is only over those who obey and follow him (Shayṭān),﴿

Mujāhid said: "Those who obey him."[2] Others said, "Those who take him as their protector instead of Allāh."

﴿وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ﴾

﴾and those who join partners with Him.﴿ means, those who associate others in worship with Allāh.

﴿وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟
وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾﴾

﴾101. And when We change a verse in place of another - and Allāh knows best what He reveals - they (the disbelievers) say: "You (O Muḥammad) are but a forger." Rather, most of them know not.﴿

﴾102. Say (O Muḥammad); "Rūḥ-ul-Qudus has brought it (the Qur'ān) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.﴿

[1] Aṭ-Ṭabari 17:294.

[2] Aṭ-Ṭabari 17:294.

The Idolators' Accusation that the Prophet ﷺ was a Liar since some *Āyāt* were abrogated, and the Refutation of their Claim

Allāh tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allāh ﷺ:

﴿إِنَّمَا أَنتَ مُفْتَرٍۭ﴾

﴾*You are but a forger*﴿ meaning one who tells lies. But Allāh is the Lord Who does whatever He wills, and rules as He wants.

﴿بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ﴾

﴾*And when We change a verse (of the Qur'ān) in place of another*﴿

Mujāhid said: this means, "We remove one and put another in its place."[1] Qatādah said: this is like the *Āyah*:

﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾

﴾*Whatever verse We change [abrogate] or omit [the abrogated]...*﴿" (2:106).[2]

Allāh said, in response to them:

﴿قُلْ نَزَّلَهُ رُوحُ ٱلْقُدُسِ﴾

﴾*Say: "Rūḥ-ul-Qudus has brought it..."*﴿ meaning, Jibrīl,

﴿مِن رَّبِّكَ بِٱلْحَقِّ﴾

﴾*from your Lord with truth,*﴿ meaning, with truthfulness and justice

﴿لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟﴾

﴾*for the conviction of those who believe,*﴿

so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allāh.

[1] Aṭ-Ṭabari 17:297.

[2] Aṭ-Ṭabari 17:297.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ لِّسَانُ
ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ
مُّبِينٌ ﴿١٠٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ
ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰذِبُونَ
﴿١٠٥﴾ مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾
ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ
وَأَنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿١٠٧﴾ أُو۟لَٰٓئِكَ
ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَٰرِهِمْ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمْ فِى
ٱلْءَاخِرَةِ هُمُ ٱلْخَٰسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ
لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَٰهَدُوا۟
وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾

﴿وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

﴿*and as a guide and good news for the Muslims.*﴾ meaning He has made it a guide and good news to the Muslims who believe in Allāh and His Messengers.

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾﴾

﴿*103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this (the Qur'ān) is (in) a clear Arabic tongue.*﴾

The Idolators' Claim that the Qur'ān was taught by a Human, and the Refutation of their Claim

Allāh tells us about the idolators' lies, allegations, and slander when they claimed that this Qur'ān which Muḥammad ﷺ had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by Aṣ-Ṣafā. Maybe the Messenger of Allāh ﷺ used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allāh said:

﴿لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ﴾

﴾The tongue of the man they refer to is foreign, while this (the Qur'ān) is a (in) clear Arabic tongue.﴿

meaning, how could it be that this Qur'ān with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language? No one with the slightest amount of common sense would say such a thing.

﴿إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِى
ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰذِبُونَ ﴿١٠٥﴾﴾

﴾104. Verily, those who do not believe in Allāh's Āyāt (signs, or revelation), Allāh will not guide them, and theirs will be a painful punishment.﴿

﴾105. It is only those who do not believe in Allāh's Āyāt who fabricate the falsehood, and it is they who are liars.﴿

Allāh tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger ﷺ, those who have no intention of believing in that which he has brought from Allāh. This kind of people will never be guided to faith by the signs of Allāh and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allāh informs us that His Messenger ﷺ is not a forger nor a liar, because the one who fabricates falsehood about Allāh and His Messenger ﷺ is the most evil of creatures.

﴿ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ﴾

﴾Verily, those who do not believe in Allāh's Āyāt,﴿

Allāh will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muḥammad ﷺ, on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as *Al-Amīn* (the Trustworthy) Muḥammad. Thus when Heraclius, the king of the Romans, asked Abu Sufyān about the attributes of the Messenger of Allāh ﷺ, one of the things he said to him was,

"Did you ever accuse him of lying before he made his claim?" Abu Sufyān said, "No". Heraclius said, "He would refrain from lying about people and then go and fabricate lies about Allāh?"

﴿مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَـٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ وَلَـٰكِن مَّن
شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ذَٰلِكَ بِأَنَّهُمُ
ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْـَٔاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ﴿١٠٧﴾ أُو۟لَـٰٓئِكَ
ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَـٰرِهِمْ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْغَـٰفِلُونَ ﴿١٠٨﴾ لَا جَرَمَ
أَنَّهُمْ فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْخَـٰسِرُونَ ﴿١٠٩﴾﴾

﴾106. Whoever disbelieves in Allāh after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allāh, and theirs will be a terrible torment.﴿

﴾107. That is because they preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who disbelieve.﴿

﴾108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal over. And they are the heedless!﴿

﴾109. No doubt, in the Hereafter they will be the losers.﴿

Allāh's Wrath against the Apostate, except for the One Who is forced into Disbelief

Allāh tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allāh did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

﴿لَا جَرَمَ﴾

﴾*No doubt*﴿ means, it is inevitable, and no wonder that those who are like this -

﴿أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ﴾

﴾*in the Hereafter, they will be the losers.*﴿ meaning, they will lose themselves and their families on the Day of Resurrection.

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

﴾*except one who was forced while his heart is at peace with the faith*﴿

This is an exception in the case of one who utters statements of disbelief and verbally agrees with the *Mushrikīn* because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allāh and His Messenger ﷺ.

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation, or to refuse, as Bilāl did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allāh. He refused, saying, "Alone, Alone." And he said, "By Allāh, if I knew any word more annoying to you than this, I would say it." May Allāh be pleased with him.

Similarly, when the Liar Mūsāylimah asked Ḥabīb bin Zayd Al-Anṣāri, "Do you bear witness that Muḥammad is the Messenger of Allāh?" He said, "Yes." Then Mūsāylimah asked, "Do you bear witness that I am the messenger of Allāh?" Ḥabīb said, "I do not hear you." Mūsāylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words.[1]

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Ḥāfiẓ Ibn 'Asākir in his biography of 'Abdullāh bin Ḥudhāfah Al-Sahmi, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in

[1] *Asad Al-Ghābah* 1049.

marriage." 'Abdullāh said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muḥammad ﷺ even for an instant, I would not do it." The king said, "Then I will kill you." 'Abdullāh said, "It is up to you." The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while 'Abdullāh was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that 'Abdullāh be thrown into the vessel, and he was brought back to the pulley to be thrown in. 'Abdullāh wept, and the king hoped that he would respond to him, so he called him, but 'Abdullāh said, "I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allāh; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allāh." According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating?" 'Abdullāh said, "It is permissible for me [under these circumstances], but I did not want to give you the opportunity to gloat." The king said to him, "Kiss my head and I will let you go." 'Abdullāh said, "And will you release all the Muslim prisoners with me?" The king said, "Yes." So 'Abdullāh kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, 'Umar bin Al-Khaṭṭāb said, "Every Muslim should kiss the head of 'Abdullāh bin Ḥudhāfah, and I will be the first to do so." And he stood up and kissed his head. May Allāh be pleased with them both.[1]

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَٰهَدُوا۟ وَصَبَرُوٓا۟ إِنَّ
رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾ ۞ يَوْمَ تَأْتِى كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ

[1] Al-Ḥāfiẓ (Ibn Ḥajar) mentioned this story in brief in *Al-Iṣābah* (4641), and attributed it to Al-Bayhaqi.

كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

﴾110. *Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihād, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.*﴿

﴾111. *(Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.*﴿

The One who is forced to renounce Islām will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allāh. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allāh tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَـٰدِلُ﴾

﴾*(Remember) the Day when every person will come pleading*﴿ meaning making a case in his own defence.

﴿عَن نَّفْسِهَا﴾

﴾*for himself.*﴿ means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

﴿وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ﴾

﴾*and every one will be paid in full for what he did,*﴿ meaning whatever he did, good or evil.

﴿وَهُمْ لَا يُظْلَمُونَ﴾

﴾*and they will not be dealt with unjustly.*﴿

meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt

۞ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ
نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ وَضَرَبَ اللَّهُ مَثَلًا
قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ
جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ
ظَالِمُونَ ﴿١١٣﴾ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا
أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ
مِن قَبْلُ ۖ وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

with unjustly in the slightest way.

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ
آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ جَاءَهُمْ
رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ
الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾﴾

﴾112. And Allāh gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh. So Allāh made it taste extreme hunger (famine) and fear, because of what they did.﴿

﴾113. There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.﴿

The Example of Makkah

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allāh said:

﴿وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ
ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا﴾

﴾*And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves.*﴿ [28:57]

Similarly, Allāh says here:

﴿يَأْتِيهَا رِزْقُهَا رَغَدًا﴾

﴾*its provision coming to it in abundance*﴿ meaning, with ease and in plenty,

﴿مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ﴾

﴾*from every place, but it (its people) denied the favors of Allāh.*﴿

meaning, they denied the blessings of Allāh towards them, the greatest of which was Muḥammad ﷺ being sent to them, as Allāh said:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾﴾

﴾*Have you not seen those who have changed the favors of Allāh into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in!*﴿ (14:28-29).

Hence Allāh replaced their former blessings with the opposite, and said:

﴿فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ﴾

﴾*So Allāh made it taste extreme hunger (famine) and fear,*﴿

meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allāh ﷺ and insisted on opposing him, so he supplicated against them, asking Allāh to send them seven years like the seven years of Yūsuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate *'Alhaz'*, which is the hair of the camel mixed with its blood when it is slaughtered.

﴿وَٱلْخَوْفِ﴾

﴾*and fear*﴿. This refers to the fact that their sense of security was replaced with fear of the Messenger of Allāh ﷺ and his Companions after they had migrated to Al-Madīnah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allāh made it possible for His Messenger ﷺ to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger ﷺ that Allāh sent to them from among themselves. He reminded them of this blessing in the *Āyah*:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

﴾*Indeed, Allāh blessed the believers when He sent Messenger from among themselves to them.*﴿ (3:164)

and,

﴿فَٱتَّقُوا۟ ٱللَّهَ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ۝١٠ رَّسُولًا﴾

﴾*So have Taqwā of Allāh! O men of understanding who have believed, Allāh has indeed revealed to you a reminder (this Qur'ān). (And has also sent to you) a Messenger.*﴿ [65:10-11]

and:

﴿كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَـٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ﴾

﴾*Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Āyāt to you, and purifying you, and teaching you the Book (the Qur'ān) and the Ḥikmah (i.e. Sunnah).*﴿ Until

﴿وَلَا تَكْفُرُونِ ۝١٥٢﴾

﴾*and do not be ungrateful.*﴿ [2:151-152]

Allāh changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allāh granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al-

'Awfi and Ibn 'Abbās,[1] Mujāhid, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam, and Mālik narrated it from Az-Zuhri as well. May Allāh have mercy on them all.[2]

﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾﴾

﴾114. So eat of the lawful and good food which Allāh has provided for you. And be grateful for Allāh's favor, if it is He Whom you worship.﴿

﴾115. He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allāh. But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allāh is Pardoning, Most Merciful.﴿

﴾116. And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allāh. Verily, those who invent lies against Allāh, will never succeed.﴿

﴾117. A passing brief enjoyment (will be theirs), but they will suffer a painful torment.﴿

The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful

Allāh orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allāh mentions what He has forbidden things which harm them in both religious and worldly affairs, i.,e., dead meat, blood and the flesh of pigs.

[1] Aṭ-Ṭabari 17:309.

[2] Aṭ-Ṭabari 17:310.

﴿وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾

﴿and any animal which is slaughtered as a sacrifice for other than Allāh.﴾

meaning, it was slaughtered with the mention of a name other than that of Allāh.

Nevertheless,

﴿فَمَنِ ٱضْطُرَّ﴾

﴿But if one is forced by necessity.﴾ meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

﴿فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿Allāh is Pardoning, Most Merciful.﴾ We have already discussed a similar *Āyah* in *Sūrat Al-Baqarah*, and there is no need to repeat it here. And to Allāh be praise.

Then Allāh forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the *Baḥīrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the *Sā'ibah* (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the *Waṣīlah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the *Ḥām* (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during *jāhiliyyah*. Then Allāh says:

﴿وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ﴾

﴿And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allāh.﴾

This includes everyone who comes up with an innovation (*Bid'ah*) for which he has no evidence from the *Sharī'ah*, or whoever declares something lawful that Allāh has forbidden, or whoever declares something unlawful that Allāh has permitted, only because it suits his opinions or whim to do so.

﴿لِمَا تَصِفُ﴾

﴾describe what...﴿

meaning, do not speak lies because of what your tongues put forth. Then Allāh warns against that by saying:

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ﴾

﴾Verily, those who invent lies against Allāh, will never succeed.﴿

meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allāh says:

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴾We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment.﴿ (31:24)

and

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا
مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾﴾

﴾Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved.﴿ (10:69-70)

﴿وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ
يَظْلِمُونَ ﴿١١٨﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا۟
إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾﴾

﴾118. And for those who are Jews, We have forbidden such things as We have mentioned to you before.[1] And We did not wrong them, but they wronged themselves.﴿

﴾119. Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.﴿

[1] See *Al-An'ām* 6:146.

Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh, and after making allowances for cases of necessity - which is part of making things easy for this *Ummah*, because Allāh desires ease for us, not hardship - Allāh then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein. He tells us:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ﴾

﴾*And for those who are Jews, We have forbidden such things as We have mentioned to you before.*﴿

meaning in *Sūrat Al-An'ām*, where Allāh says:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا﴾

﴾*And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs*﴿ Until,

﴿لَصَادِقُونَ﴾

﴾*We are indeed truthful*﴿ [6:146] Hence Allāh says here:

﴿وَمَا ظَلَمْنَاهُمْ﴾

﴾*And We did not wrong them,*﴿ meaning, in the restrictions that We imposed upon them.

﴿وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

﴾*but they wronged themselves.*﴿ meaning, they deserved that. This is like the *Āyah*:

﴿فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾﴾

﴾*Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allāh's way.*﴿ (4:160)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا مِنۢ
بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾
إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿١٢١﴾ وَءَاتَيْنَٰهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِي الْءَاخِرَةِ لَمِنَ الصَّٰلِحِينَ
﴿١٢٢﴾ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ
مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ
اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَٰمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَٰدِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾
وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ
لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ
﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾

Then Allāh tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوٓءَ بِجَهَٰلَةٍ﴾

﴿*Then, your Lord for those who did evil out of ignorance*﴾

Some of the Salaf said that this means that everyone who disobeys Allāh is ignorant.

﴿ثُمَّ تَابُوا مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا﴾

﴿*and afterward repent and do righteous deeds*﴾ meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allāh.

﴿إِنَّ رَبَّكَ مِنۢ بَعْدِهَا﴾

﴿*verily, after that, your Lord is...*﴾ means, after that mistake

﴿لَغَفُورٌ رَّحِيمٌ﴾

﴿*...Pardoning, Most Merciful.*﴾

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبَىٰهُ
وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَٰهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِي الْءَاخِرَةِ لَمِنَ الصَّٰلِحِينَ ﴿١٢٢﴾ ثُمَّ
أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾﴾

﴿*120. Verily, Ibrāhīm was (himself) an Ummah, obedient to*

Allāh, a Ḥanīf (monotheist), and he was not one of the idolators.﴿

﴾*121. (He was) thankful for His favors. He (Allāh) chose him and guided him to a straight path.*﴿

﴾*122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.*﴿

﴾*123. Then, We have sent the revelation to you: "Follow the religion of Ibrāhīm (he was a) Ḥanīf, and he was not one of the idolators."*﴿

The *Khalīl* (Close Friend) of Allāh

Allāh praises His servant, Messenger and close friend Ibrāhīm, the Imām of the *Ḥanīfs* the father of the Prophets, and Allāh declares Ibrāhīm's innocence of the idolators, Jews or Christians. Allāh says:

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا﴾

﴾*Verily, Ibrāhīm was (himself) an Ummah, obedient to Allāh, a Ḥanīf (monotheist)*﴿

Ummah here means the leader who is followed. *Qānit* (obedient to Allāh) means humble and obedient. *Ḥanīf* means one who deliberately steers clear of *Shirk* in favor of *Tawḥīd*. Hence Allāh says:

﴿وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ﴾

﴾*and he was not one of the idolators.*﴿

Mujāhid said: "*Ummah* [here] means that he was a nation on his own."

﴿شَاكِرًا لِّأَنْعُمِهِ﴾

﴾*(He was) thankful for His favors.*﴿

means, he gave thanks for the blessings that Allāh gave him. As Allāh says:

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ﴾

﴾*And of Ibrāhīm the one who fulfilled.*﴿(53:37)

which means that he did everything that Allāh commanded him to do.

﴿ٱجْتَبَىٰهُ﴾

﴿*He (Allāh) chose him*﴾ means, He selected him, as Allāh says :

﴿وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ﴾

﴿*And before, We indeed gave Ibrāhīm his integrity, and We were indeed most knowledgeable about him*﴾(21:51).

Then Allāh says:

﴿وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*and guided him to a straight path.*﴾

which means to worship Allāh alone, without partners or associate, in the manner that He prescribed and which pleases Him.

﴿وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً﴾

﴿*And We gave him good in this world,*﴾

meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

﴿وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

﴿*and in the Hereafter he shall be of the righteous.*﴾

Concerning the *Āyah*:

﴿وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً﴾

﴿*And We gave him good in this world,*﴾

Mujāhid said: "This means a truthful tongue."

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا﴾

﴿*Then, We have sent the revelation to you: "Follow the religion of Ibrāhīm (he was a) Ḥanīf...*﴾

meaning, 'because of his perfection, greatness, and the soundness of his *Tawḥīd* and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets ﷺ,'

﴿أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ﴾

﴿*Follow the religion of Ibrāhīm (he was a) Ḥanīf and he was not of the idolators.*﴾

This is like the *Āyah* in *Sūrat Al-An'ām*:

﴿قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾﴾

﴾Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, (he was a) Hanīf and he was not of the idolators."﴿ (6:161).

Then Allāh rebukes the Jews,

﴿إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾﴾

﴾124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.﴿

The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allāh prescribed one day of the week for people to gather to worship Him. For this *Ummah* He prescribed Friday, because it is the sixth day, on which Allāh completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allāh prescribed this day for the Children of Israel through His Prophet Mūsā, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allāh made observance of the Sabbath obligatory for them in the laws of the Tawrāh (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muhammad ﷺ when he was sent, and took their promises and covenant to that effect. Hence Allāh says:

﴿إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ﴾

﴾The Sabbath was only prescribed for those who differed concerning it,﴿

Mujāhid said: "They observed the Sabbath (Saturday) and ignored Friday."[1] Then they continued to observe Saturday until Allāh sent 'Īsā bin Maryam. It was said that he told them

[1] At-Tabari 17:320.

to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrāh except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allāh knows best.

It was reported in the Two *Ṣaḥīḥs* that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ»

«We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allāh obligated upon them, but they differed concerning it. Allāh guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.»[1]

This version was recorded by Al-Bukhāri.

It was reported that Abu Hurayrah and Ḥudhayfah said that the Messenger of Allāh ﷺ said:

«أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَالْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

«Allāh let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allāh brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.»[2]

[1] *Fatḥ Al-Bāri* 11:526, Muslim 2:586.

[2] Muslim 2:586.

It was reported by Muslim.

﴿ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

﴾*125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.*﴿

The Command to invite people to Allāh with Wisdom and Good Preaching

Allāh commands His Messenger Muḥammad ﷺ to invite the people to Allāh with *Ḥikmah* (wisdom). Ibn Jarīr said: "That is what was revealed to him from the Book and the Sunnah."

﴿وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

﴾*and fair preaching*﴿ meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'ān,[1] which he is to tell them about in order to warn them of the punishment of Allāh.

﴿وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ﴾

﴾*and argue with them with that which is best.*﴿

meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allāh says elsewhere:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴾*And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.*﴿ [29:46]

Allāh commanded him to speak gently, as He commanded Mūsā and Hārūn to do when he sent them to Pharaoh, as He said:

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

﴾*And speak to him mildly, perhaps he may accept admonition*

[1] Aṭ-Ṭabari 17:321.

or fear (Allāh)﴾(20:44).

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ﴾

﴾*Truly, your Lord best knows who has strayed from His path,*﴿ meaning, Allāh already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allāh, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

﴾*You cannot guide whom you love*﴿ [28:56]

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴾*It is not up to you to guide them, but Allāh guides whom He wills.*﴿ [2:72]

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـٰبِرِينَ ﴿١٢٦﴾ وَٱصْبِرْ
وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ ٱللَّهَ مَعَ
ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾﴾

﴾*126. And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.*﴿

﴾*127. And be patient, and your patience will not be, but by the help of Allāh. And do not grieve over them, and do not be distressed by their plots.*﴿

﴾*128. Truly, Allāh is with those who have Taqwā, and the doers of good.*﴿[1]

The Command for Equality in Punishment

Allāh commands justice in punishment and equity in settling the cases of rights. 'Abdur-Razzāq recorded that, concerning the *Āyah*,

﴿فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ﴾

[1] See the *Tafsīr* of *Sūrat At-Tawbah* 9:120.

﴾*then punish them with the like of that with which you were afflicted.*﴿

Ibn Sīrīn said, "If a man among you takes something from you, then you should take something similar from him."[1] This was also the opinion of Mujāhid, Ibrāhīm, Al-Ḥasan Al-Baṣri, and others.[2] Ibn Jarīr also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, 'O Messenger of Allāh, if only Allāh would give us permission, we would sort out these dogs!' Then this *Āyah* was revealed, then it was latter abrogated by the command to engage in *Jihād*."[3]

﴾وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ﴿

﴾*And be patient, and your patience will not be but by the help of Allāh.*﴿

This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allāh. Then Allāh says:

﴾وَلَا تَحْزَنْ عَلَيْهِمْ﴿

﴾*And do not grieve over them,*﴿ meaning, those who oppose you, for Allāh has decreed that this should happen.

﴾وَلَا تَكُ فِي ضَيْقٍ﴿

﴾*and do not be distressed*﴿ means do not be worried or upset.

﴾مِّمَّا يَمْكُرُونَ﴿

﴾*by their plots.*﴿ meaning; because of the efforts they are putting into opposing you and causing you harm, for Allāh is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

﴾إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾﴿

﴾*Truly, Allāh is with those who have Taqwā, and the doers of good.*﴿

[1] 'Abdur-Razzāq, 2:361.

[2] Aṭ-Ṭabari 17:524, 525.

[3] Aṭ-Ṭabari 17:324.

meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of "being with", as Allāh says elsewhere:

﴿إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَـٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟﴾

﴾(Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe."﴿ [8:12]

And Allāh said to Mūsā and Hārūn:

﴿لَا تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾﴾

﴾Fear not, verily I am with you both, hearing and seeing.﴿ [20:46]

The Prophet ﷺ said to (Abu Bakr) Aṣ-Ṣiddīq when they were in the cave:

«لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا»

«Do not worry, Allāh is with us."»[1]

The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allāh says:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾﴾

﴾And He is with you wherever you may be. And Allāh sees whatever you do.﴿ [57:4]

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَـٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟﴾

﴾Have you not seen that Allāh knows whatever is in the heavens and whatever is on the earth? There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be.﴿ [58:7]

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا﴾

﴾You will not be in any circumstance, nor recite any portion of the Qur'ān, nor having done any deeds, but We are witnessing you.﴿ [10:61]

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[1] *Fatḥ Al-Bāri* 7:11.

﴾وَّالَّذِينَ اتَّقَوا﴿

﴾*those who have Taqwā*﴿ means, they keep away from that which is forbidden.

﴾وَّالَّذِينَ هُم مُّحْسِنُونَ﴿

﴾*and the doers of good.*﴿ meaning they do deeds of obedience to Allāh. These are the ones whom Allāh takes care of, He gives them support, and helps them to prevail over their enemies and opponents.

This is end of the *Tafsīr* of *Sūrat An-Naḥl.* To Allāh be praise and blessings, and peace and blessings be upon Muḥammad and his family and Companions.

The *Tafsīr* of *Sūrat Al-Isrā'* (Chapter - 17)

Which was revealed in Makkah

The Virtues of *Sūrat Al-Isrā'*

Imām Al-Ḥāfiẓ Abu 'Abdullāh Muḥammad bin Ismā'īl Al-Bukhāri recorded that Ibn Mas'ūd ﷺ said concerning *Surah Bani Isrā'īl* (i.e., *Sūrat Al-Isrā'*), *Al-Kahf* and *Maryam*: "They are among the earliest and most beautiful *Sūrahs* and they are my treasure."[1]

Imām Aḥmad recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite *Bani Isrā'īl* and *Az-Zumar* every night."[2]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سُبۡحَٰنَ ٱلَّذِيٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلٗا مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ٱلَّذِي بَٰرَكۡنَا
حَوۡلَهُۥ لِنُرِيَهُۥ مِنۡ ءَايَٰتِنَآۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ۝١﴾

﴿1. Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Ḥarām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed, in order that We might show him of Our Āyāt. Verily, He is the All-Hearer, the All-Seer.﴾

The *Isrā'* (Night Journey)

Allāh glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

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[1] *Fatḥ Al-Bāri* 8:655.

[2] Aḥmad 6:189.

سُورَةُ الإِسْرَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ
إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ
هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾ وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ
هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ﴿٢﴾
ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ
مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا
عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ
وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾
إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ
وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾

﴿ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ﴾

﴿*Who took His servant for a Journey*﴾ refers to Muḥammad ﷺ

﴿لَيْلًا﴾

﴿*by Night*﴾ means, in the depths of the night.

﴿مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴿*from Al-Masjid Al-Ḥarām*﴾ means the *Masjid* in Makkah.

﴿إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا﴾

﴿*to Al-Masjid Al-Aqṣā,*﴾ means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrāhīm Al-Khalīl. The Prophets all gathered there, and he (Muḥammad ﷺ) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allāh be upon him and upon them.

﴿ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ﴾

﴿*the neighborhood whereof We have blessed*﴾ means, its agricultural produce and fruits are blessed

﴿لِنُرِيَهُۥ﴾

﴿*in order that We might show him*﴾, i.e., Muḥammad ﷺ

﴿مِنْ ءَايَٰتِنَآ﴾

﴿*of Our Āyāt.*﴾ i.e., great signs. As Allāh says:

﴿لَقَدْ رَأَىٰ مِنْ ءَايَـٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨﴾

﴿Indeed he did see of the greatest signs, of his Lord (Allāh).﴾ (53:18)

We will mention below what was narrated in the Sunnah concerning this.

﴿إِنَّهُ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴿Verily, He is the All-Hearer, the All-Seer.﴾

means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter.

Ḥadiths about *Al-Isrā'*

The Report of Anas bin Mālik

Imām Aḥmad reported from Anas bin Mālik that the Messenger of Allāh ﷺ said:

«أُتِيتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرَفِهِ، فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، فَرَبَطْتُ الدَّابَّةَ بِالْحَلْقَةِ الَّتِي يَرْبِطُ فِيهَا الْأَنْبِيَاءُ، ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَأَتَانِي جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرِيلُ: أَصَبْتَ الْفِطْرَةَ. قَالَ: ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِآدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِابْنَيِ الْخَالَةِ يَحْيَى وَعِيسَى فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ. ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ قَالَ:

يَقُولُ اللهُ تَعَالَى:

«Al-Burāq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak'ahs there, and came out. Jibrīl brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibrīl said: 'You have chosen the Fiṭrah (natural instinct).' Then I was taken up to the first heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ādam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.?' So it was opened for us, and there I saw the two maternal cousins, Yaḥyā and 'Isā, who welcomed me and prayed for good for me. Then I was taken up to the third heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Yūsuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the fourth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Idrīs, who welcomed me and prayed for good for me. - then (the Prophet ﷺ) said: Allāh says:

﴿وَرَفَعْنَـٰهُ مَكَانًا عَلِيًّا ۝٥٧﴾

﴾And We raised him to a high station﴿ (19:57).

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَى عَلَيْهِ السَّلَامُ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ مُسْتَنِدٌ إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ لَا يَعُودُونَ إِلَيْهِ، ثُمَّ ذَهَبَ بِي إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ، وَإِذَا ثَمَرُهَا كَالْقِلَالِ، فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللهِ مَا غَشِيَهَا تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللهِ تَعَالَى يَسْتَطِيعُ أَنْ يَصِفَهَا مِنْ حُسْنِهَا.

قَالَ: فَأَوْحَى اللهُ إِلَيَّ مَا أَوْحَى، وَقَدْ فَرَضَ عَلَيَّ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسِينَ صَلَاةً فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى، قَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، قَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ وَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ، قَالَ: فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ أَيْ رَبِّ خَفِّفْ عَنْ أُمَّتِي فَحَطَّ عَنِّي خَمْسًا، فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَقَالَ: مَا فَعَلْتَ؟ فَقُلْتُ: قَدْ حَطَّ عَنِّي خَمْسًا فَقَالَ: إِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي وَبَيْنَ مُوسَى وَيَحُطُّ عَنِّي خَمْسًا خَمْسًا حَتَّى قَالَ: يَا مُحَمَّدُ هُنَّ خَمْسُ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ بِكُلِّ صَلَاةٍ عَشْرٌ، فَتِلْكَ خَمْسُونَ صَلَاةً وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً، فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ»

[Then he resumed his narrative:] «*Then I was taken up to the fifth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his*

Mission started?' He said, 'His Mission has started.?' So it was opened for us, and there I saw Hārūn, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.? It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.?' So it was opened for us, and there I saw Mūsā, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ibrāhīm, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma'mūr). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntahā (the Lote tree beyond which none may pass), and its leaves were like the leaves [ears] of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allāh, it changed, and none of the creatures of Allāh can describe it because it is so beautiful.

Then Allāh revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Mūsā, and he said, 'What did your Lord enjoin on your Ummah?' I said, 'Fifty prayers everyday and night.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Mūsā and he asked me, 'What did you do?' I said, '(My Lord) reduced (my burden) by five.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Mūsā, and (my Lord) reduced it by five each time, until He said, 'O Muḥammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do

something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Mūsā, and told him about this. He said: 'Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.»[1] This version was also recorded by Muslim.[2]

Imām Aḥmad recorded Anas saying that *Al-Burāq* was brought to the Prophet ﷺ on the Night of the *Isrā'* with his saddle and reins ready for riding. The animal shied, and Jibrīl said to him: "Why are you doing this? By Allāh, no one has ever ridden you who is more honored by Allāh than him." At this, *Al-Burāq* started to sweat. This was also recorded by At-Tirmidhi, who said it is *Gharīb*.[3]

Aḥmad also recorded that Anas said: "The Messenger of Allāh ﷺ said:

«لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ بِهَا وُجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هٰؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي أَعْرَاضِهِمْ»

«When I was taken up to my Lord (during Al-Mi'rāj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, 'Who are these, O Jibrīl?' He said, 'These are those who ate the flesh of the people [i.e., backbiting] and slandered their honor.'»[4]

This was also recorded by Abu Dāwud.[5] Anas also said that the Messenger of Allāh ﷺ said:

[1] Aḥmad 3:148.

[2] Muslim 1:145.

[3] At-Tirmidhi, no. 3131.

[4] Aḥmad 3:224.

[5] Abu Dāwud 4878.

«مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِهِ»

﴾On the night when I was taken on my Night Journey (Al-Isrā'), I passed by Mūsā, who was standing, praying in his grave.﴿[1] This was also recorded by Muslim.[2]

The Report of Anas bin Mālik from Mālik bin Ṣa'ṣa'ah

Imām Aḥmad recorded that Anas bin Mālik said that Mālik bin Ṣa'ṣa'ah told him that the Prophet of Allāh ﷺ told them about the night in which he was taken on the Night Journey (*Al-Isrā'*). He said:

«بَيْنَمَا أَنَا فِي الْحَطِيمِ - وَرُبَّمَا قَالَ قَتَادَةُ: فِي الْحِجْرِ - مُضْطَجِعًا إِذْ أَتَانِي آتٍ، فَجَعَلَ يَقُولُ لِصَاحِبِهِ الْأَوْسَطِ بَيْنَ الثَّلَاثَةِ - قَالَ - فَأَتَانِي فَقَدَّ - سَمِعْتُ قَتَادَةَ يَقُولُ: فَشَقَّ - مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»

«*While I was lying down in Al-Ḥaṭīm* (or maybe, Qatādah said, in Al-Ḥijr) *'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.*»

I [one of the narrators] heard Qatādah say, *'split me - from here to here.'* Qatādah said: "I said to Al-Jārūd, who was beside me, 'What does that mean?' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet ﷺ said:

«فَاسْتُخْرِجَ قَلْبِي - قَالَ - فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا وَحِكْمَةً فَغُسِلَ قَلْبِي ثُمَّ حُشِيَ ثُمَّ أُعِيدَ ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَبْيَضَ»

«*He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller than a mule and larger than a donkey.*»

Al-Jārūd said, 'Was this *Al-Burāq*, O Abu Hamzah?' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet ﷺ said:

[1] Aḥmad 3:120.

[2] Muslim 2375.

«فَحُمِلْتُ عَلَيْهِ فَانْطَلَقَ بِي جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوَ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَقِيلَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ - قَالَ - فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا بِالِابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قَالَ - فَلَمَّا تَجَاوَزْتُهُ بَكَى قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أَبْكِي لِأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّا يَدْخُلُهَا مِنْ أُمَّتِي. قَالَ: ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ فَاسْتَفْتَحَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوَ قَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ، قَالَ: فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَقَالَ: هَذَا إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالِابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ - قَالَ - ثُمَّ رُفِعَتْ إِلَيَّ سِدْرَةُ الْمُنْتَهَى فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيَلَةِ، فَقَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى، قَالَ: وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ - قَالَ - ثُمَّ رُفِعَ إِلَيَّ الْبَيْتُ الْمَعْمُورُ»

«*I was mounted upon it and Jibrīl brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ādam. (Jibrīl) said, 'This is your father Ādam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Hārūn. (Jibrīl) said, 'This is Hārūn, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.'*

Then I was taken up to the sixth heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Mūsā. (Jibrīl) said, 'This is Mūsā, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping?' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad'. It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrāhīm. (Jibrīl) said, 'This is Ibrāhīm, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sidrat Al-Muntahā, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibrīl) said: 'This is Sidrat Al-Muntahā.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibrīl?' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.' Then I was shown Al-Bayt Al-Ma'mūr.»

Qatādah said: Al-Ḥasan told us narrating from Abu Hurayrah that the Prophet ﷺ saw *Al-Bayt Al-Ma'mūr*. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the *Ḥadīth* of Anas;

«ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ. - قَالَ - فَأَخَذْتُ اللَّبَنَ قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ - قَالَ - ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ - قَالَ - فَنَزَلْتُ حَتَّى أَتَيْتُ مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قَالَ: فَقُلْتُ: خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ

إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا - قَالَ - فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ أَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: بِثَلَاثِينَ صَلَاةً، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ ثَلَاثِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِعِشْرِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ عِشْرِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ فَقُلْتُ: أُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَقَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ لِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ فَقُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَقَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ لِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنْ أَرْضَى وَأُسَلِّمُ، فَنَفَذْتُ فَنَادَى مُنَادٍ: قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي»

«*Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he [Jibrīl] said, 'This is the Fiṭrah (natural instinct) on which you and your Ummah will be.' Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'Fifty prayers each day.' He said, 'Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your*

Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.'»[1] Similar narrations were recorded in the

[1] Aḥmad 4:208.

Two *Ṣaḥīḥs*.[1]

The Report of Anas from Abu Dharr

Al-Bukhāri recorded that Anas bin Mālik said: Abu Dharr used to tell us that the Messenger of Allāh ﷺ said:

«فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِيَ مُحَمَّدٌ ﷺ، فَقَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسَارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالِابْنِ الصَّالِحِ - قَالَ - قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ وَهَذِهِ الْأَسْوِدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ عَنْ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ» فذكر الحديث قال: «ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالِابْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ»

«*The roof of my house was opened while I was in Makkah, and Jibrīl came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibrīl said to its keeper, 'Open up!' He said, 'Who is this?' He said, 'Jibrīl.' He said, 'Is there anyone with you?' He said, 'Yes, Muḥammad is with me.' He said, 'Has his Mission started?' He said, 'Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, 'Welcome to the righteous Prophet and the righteous son.' I said to Jibrīl, 'Who is this?' He*

[1] *Fatḥ Al-Bāri* 6:348, Muslim 1:151.

said, 'This is Ādam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven...Then we passed by Ibrāhīm, who said, 'Welcome to the righteous Prophet and the righteous son.' I said, 'Who is this?' He said, 'This is Ibrāhīm.'»

Az-Zuhri said: Ibn Ḥazm told me that Ibn 'Abbās and Abu Ḥabbah Al-Anṣāri used to say: the Prophet ﷺ narrated here -

«ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الْأَقْلَامِ»

«*Then I was taken up until I reached a level where I could hear the sound of the pens.*»

Ibn Hazm and Anas bin Mālik said: the Messenger of Allāh ﷺ said:

«فَفَرَضَ اللهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ: مَا فَرَضَ اللهُ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، قُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى إِلَى سِدْرَةِ الْمُنْتَهَى فَغَشِيَهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

«*Allāh enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'He enjoined fifty prayers.' Mūsā said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Mūsā and said, 'It has been reduced by half.' He said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half. I came back to him, and he said, 'Go back to*

your Lord, for your Ummah will not be able to do that.' So I went back, and He said: 'They are five but equal in reward to fifty, for My word does not change.' I came back to Mūsā and he said, 'Go back to your Lord.' I said, 'I feel too shy before my Lord.' Then I was taken up until I reached Sidrat Al-Muntahā, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.»

This version was recorded by Al-Bukhāri in the Book of Prayer. He also reported in the Book of *Tafsīr*, under the discussion of *Bani Isrā'īl* (i.e., *Sūrat Al-Isrā'*), the Book of *Ḥajj* and the Stories of the Prophets, via different chains of narration from Yūnus. Muslim recorded similar *Ḥadiths* in his *Ṣaḥīḥ* in the Book of Faith.[1]

Imām Aḥmad recorded that 'Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, if he saw his Lord?" He said, "I did ask him that, and he said,

«قَدْ رَأَيْتُهُ نُورًا، أَنَّى أَرَاهُ»

«*I saw it as light, how could I see Him?*»"

This is how it was narrated in the report of Imām Aḥmad.[2] Muslim recorded that 'Abdullāh bin Shaqīq said that Abu Dharr said: "I asked the Messenger of Allāh ﷺ, 'Did you see your Lord?' He said,

«نُورٌ أَنَّى أَرَاهُ»

«*(I saw) a light, how could I see Him?*»"[3]

'Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, 'Did you see your Lord?" Abu Dharr said, "I asked him that, and he said,

«رَأَيْتُ نُورًا»

[1] *Fatḥ Al-Bāri* 1:547, 3:576, 6:431, Muslim 1:148.

[2] Aḥmad 5:147.

[3] Muslim 1:161.

«*I saw light.*»[1]

The Report of Jābir bin 'Abdullāh

Imām Aḥmad recorded that Jābir bin 'Abdullāh said that he heard the Messenger of Allāh ﷺ say:

«لَمَّا كَذَّبَتْنِي قُرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ الْمَقْدِسِ، قُمْتُ فِي الْحِجْرِ فَجَلَى اللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ»

«*When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Ḥijr and Allāh displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.*»[2]

This was also reported in the Two *Ṣaḥīḥs* with different chains of narration.[3] According to Al-Bayhaqi, Ibn Shihāb said: Abu Salamah bin 'Abdur-Raḥmān said: Some people from Quraish went to Abu Bakr and said, "Have you heard what your companion is saying? He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!" Abu Bakr said, "Did he say that?" They said, "Yes." Abu Bakr said, "Then I bear witness that if he said that, he is speaking the truth." They said, "You believe that he went to Ash-Shām [Greater Syria] in one night and came back to Makkah before morning?" He said, "Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven." Abu Salamah said, from then on Abu Bakr was known as *Aṣ-Ṣiddīq* (the true believer).[4]

The Report of 'Abdullāh bin 'Abbās

Imām Aḥmad recorded that Ibn 'Abbās said:

"On the night when the Messenger of Allāh ﷺ was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, 'O Jibrīl, what is this?' He said,

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[1] Muslim 1:161.

[2] Aḥmad 3:377.

[3] Al-Bukhāri no. 4710, Muslim no. 170

[4] *Dalā'il An-Nubuwwah* 2:359

'This is Bilāl, the *Mu'adhdhin.*' When the Prophet ﷺ came back to the people, he said,

«قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا»

«*Bilāl has succeeded, I saw that he will have such and such.*»

He [the Prophet ﷺ] was met by Mūsā, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibrīl?' He said, 'This is Mūsā.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with *Salām*, and all of them were greeting him. He said, 'Who is this, O Jibrīl?' He said, 'This is your father Ibrāhīm.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibrīl?' He said, 'They are those who used to eat the flesh of the people [i.e., backbiting].' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibrīl?' He said, 'This is the one who slaughtered the she-camel (of Sālih).' When the Messenger of Allāh ﷺ came to Al-Masjid Al-Aqsā, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the *Fiṭrah* (natural instinct).'"[1]

The chain of narrators is *Ṣaḥīḥ*, although they (Al-Bukhāri and Muslim) did not record it.

Imām Aḥmad reported that Ibn 'Abbās said:

"The Messenger of Allāh ﷺ was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muḥammad is saying,' and they left Islam and became disbelievers. Allāh destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muḥammad is trying to scare us with the tree of *Zaqqūm*; bring some dates and butter and let us have some *Zaqqūm*!' The Prophet ﷺ also saw the Dajjāl in his true form, in real life, not in a dream, and he saw 'Īsā, Mūsā and

[1] Aḥmad 1:257.

Ibrāhīm. The Prophet ﷺ was asked about the Dajjāl, and he said:

«رَأَيْتُهُ فَيْلَمَانِيًا أَقْمَرَ هِجَانًا، إِحْدَى عَيْنَيْهِ قَائِمَةٌ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ، كَأَنَّ شَعْرَ رَأْسِهِ أَغْصَانُ شَجَرَةٍ، وَرَأَيْتُ عِيسَى عَلَيْهِ السَّلَامُ [شَابًّا] أَبْيَضَ، جَعْدَ الرَّأْسِ حَدِيدَ الْبَصَرِ، وَمُبَطَّنَ الْخَلْقِ، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أَسْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ، شَدِيدَ الْخَلْقِ، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَلَمْ أَنْظُرْ إِلَى إِرْبٍ مِنْهُ إِلَّا نَظَرْتُ إِلَيْهِ مِنِّي حَتَّى كَأَنَّهُ صَاحِبُكُمْ، قَالَ جِبْرِيلُ: سَلِّمْ عَلَى أَبِيكَ، فَسَلَّمْتُ عَلَيْهِ»

«I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw 'Īsā, white with curly hair and an intense gaze, of average build. I saw Mūsā, dark-skinned, with a lot of hair and a strong build. I looked at Ibrāhīm and did not see anything in him that I do not see in myself; it is as if he were your companion [meaning himself]. Jibrīl said: 'Greet your father with Salām,' so I greeted him with Salām.»

This was also recorded by An-Nasā'i from the *Hadīth* of Abu Zayd Thābit bin Yazīd from Hilāl, who is Ibn Khabbāb,[1] and it is a *Sahīh* chain of narrators.

Al-Bayhaqi recorded that Abu Al-'Āliyah said: "The cousin of your Prophet ﷺ, Ibn 'Abbās narrated to us from the Messenger of Allāh ﷺ, he said: Allah's Messenger ﷺ said,

«رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا طُوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبْطَ الرَّأْسِ»

«On the night when I was taken on the Night Journey, I saw Mūsā bin 'Imrān, a tall, curly-haired man, as if he was from the tribe of Shanū'ah. And I saw 'Īsā bin Maryam, of medium stature, white with a reddish complexion, with straight hair.»

And he was shown Mālik, the keeper of Hell, and the Dajjāl, with the signs that Allāh revealed to him.' He said,

﴿فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾

[1] Aḥmad 1:384, An-Nasā'ī in *Al-Kubrā* 11484.

﴾So be not you in doubt of meeting him.﴿ [32:33]

Qatādah used to interpret this to mean that the Prophet of Allāh ﷺ met Mūsā.

﴾وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ﴿

﴾And We made it [or him] a guide to the Children of Israel﴿ [32:33]

Qatādah said: "(This means) Allāh made Mūsā a guide for the Children of Israel."[1] Muslim reported this in his *Ṣaḥīḥ*, and Al-Bukhāri and Muslim recorded a shorter version from Qatādah.[2]

Imām Aḥmad also recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ said:

«لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِي، فَأَصْبَحْتُ بِمَكَّةَ فَظِعْتُ وَعَرَفْتُ أَنَّ النَّاسَ مُكَذِّبِيَّ»

«*On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.*»

He kept away from people, feeling anxious and sad, then the enemy of Allāh Abu Jahl passed by him and came to sit with him, saying mockingly, 'Is there anything new?' The Messenger of Allāh ﷺ said,

«نَعَمْ»

«*Yes*». He said, 'What is it?' He said,

«إِنِّي أُسْرِيَ بِي اللَّيْلَة»

«*I was taken on a Journey last night.*» He said, 'Where to?' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«*To Bayt Al-Maqdis.*» He said, 'Then this morning you were among us?' He said,

«نَعَمْ»

[1] *Dalā'il An-Nubuwwah* 2:386. [i.e., Qatādah understood the pronoun to refer to Mūsā, not to the Tawrāh].

[2] Al-Bukhāri 3239, Muslim 165.

«*Yes*». Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: 'Do you think that if I call your people, you will tell them about what happened?' The Messenger of Allāh ﷺ said,

«نَعَمْ»

«*Yes.*» Abu Jahl said, 'O people of Bani Ka'b bin Lu'ay!' People got up from where they were sitting and came to join them. Abu Jahl said, 'Tell your people what you told me.' The Messenger of Allāh ﷺ said:

«إِنِّي أُسْرِيَ بِي اللَّيْلَةَ»

«*I was taken on a Journey last night.*» They said, 'Where to?' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«*To Bayt Al-Maqdis.*» They said, 'Then this morning you were among us?' He said,

«نَعَمْ»

«*Yes*». They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be. They said, 'Can you describe the sanctuary to us?' Among them were some who had travelled to that land and seen the sanctuary, so the Messenger of Allāh ﷺ said,

«فَمَا زِلْتُ أَنْعَتُ حَتَّى الْتَبَسَ عَلَيَّ بَعْضُ النَّعْتِ - قَالَ - فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وُضِعَ دُونَ دَارِ عُقَيْلٍ - أَوْ عِقَالٍ - فَنَعَتُّهُ وَأَنَا أَنْظُرُ إِلَيْهِ - قَالَ - وَكَانَ مَعَ هٰذَا نَعْتٌ لَمْ أَحْفَظْهُ - قَالَ - فَقَالَ الْقَوْمُ: أَمَّا النَّعْتُ فَوَاللهِ لَقَدْ أَصَابَ فِيهِ»

«*I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of 'Uqayl - or 'Iqāl - so I could look at it and describe the details.*»

I could not remember those description. The people said, 'As for the description, by Allāh he has got it right.'"[1] This was recorded by An-Nasā'i and Al-Bayhaqi.[2]

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[1] Aḥmad 1:309.

[2] An-Nasā'i in *Al-Kubrā* : 11285, *Dalā'il An-Nubuwwah* 2:363.

The Report of 'Abdullāh bin Mas'ūd

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi reported that 'Abdullāh bin Mas'ūd said: "When the Messenger of Allāh ﷺ was taken on the Night Journey, he went as far as *Sidrat Al-Muntahā*, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

﴿إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى﴾

﴾*When that covered As-Sidrat Al-Muntahā which did cover it!*﴿ [53:16]

Ibn Mas'ūd said: "It is covered with gold butterflies. The Messenger of Allāh ﷺ was given the five prayers and the final *Āyāt* of *Sūrat Al-Baqarah*, and forgiveness was granted for major sins to those who do not associate anything in worship with Allāh." This was recorded by Muslim in his *Ṣaḥīḥ*.

The Report of Abu Hurayrah

Al-Bukhāri and Muslim reported in their *Ṣaḥīḥs* that Abu Hurayrah said: the Messenger of Allāh ﷺ said:

«حِينَ أُسْرِيَ بِي، لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ - فَنَعَتَهُ، فَإِذَا رَجُلٌ حَسِبْتُهُ قَالَ - مُضْطَرِبٌ رَجِلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، قَالَ: وَلَقِيتُ عِيسَى - فَنَعَتَهُ النَّبِيُّ ﷺ قَالَ - رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ - يَعْنِي حَمَّامًا، قَالَ - وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ، قَالَ: وَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، قِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُ، فَقِيلَ لِي: هُدِيتَ الْفِطْرَةَ - أَوْ أَصَبْتَ الْفِطْرَةَ - أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ»

«*When I was taken on the Night Journey, I met Mūsā.*» He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanū'ah. «*And I met 'Īsā.*» And the Prophet ﷺ described him as being of average height, with a reddish complexion, as if he had just come out of the bath. «*And I met Ibrāhīm, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, 'Take whichever one you want.' So I took the*

milk and drank it, and it was said to me, 'You have been guided to the Fitrah - or - You have chosen the Fiṭrah. If you had chosen the wine, your Ummah would have gone astray.'»"[1]

They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ، فَسَأَلُونِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا، فَكُرِبْتُ [كُرْبَةً] مَا كُرِبْتُ مِثْلَهُ قَطُّ، فَرَفَعَهُ اللهُ إِلَيَّ أَنْظُرُ إِلَيْهِ مَا سَأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصَلِّي، وَإِذَا هُوَ رَجُلٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَإِذَا عِيسَى ابْنُ مَرْيَمَ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ صَاحِبُكُمْ - يَعْنِي نَفْسَهُ - فَحَانَتِ الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ قَالَ قَائِلٌ: يَا مُحَمَّدُ هَذَا مَالِكٌ خَازِنُ جَهَنَّمَ، [فَسَلِّمْ عَلَيْهِ] فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ»

«*I remember being in Al-Ḥijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allāh raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Mūsā was standing there praying, and he was a man with curly hair, as if he were one of the men of Shanū'ah. I saw 'Īsā bin Maryam standing there praying, and the one who most resembles him is 'Urwah bin Mas'ūd Ath-Thaqafi. And I saw Ibrāhīm standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, 'O Muḥammad, this is Mālik, the keeper of Hell,' so I turned to him, and he greeted me first.*»"[2]

[1] *Fatḥ Al-Bāri* 6:493, Muslim 1:154.

[2] Muslim 1:156.

The Time that *Isrā'* took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream

Mūsā bin 'Uqbah said, narrating from Az-Zuhri: "The *Isrā'* happened one year before the *Hijrah*."[1] This was also the opinion of 'Urwah.[2] As-Suddi said: "It happened sixteen months before the *Hijrah*."[3]

The truth is that the Prophet ﷺ was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on *Al-Burāq*. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two *Rak'ahs* to 'greet the *Masjid*'. Then the *Mi'rāj* was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Mūsā, the one who spoke with Allāh, in the sixth heaven, and Ibrāhīm, the close friend *(Khalīl)* of Allāh in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw *Sidrat Al-Muntahā*, covered by the command of Allāh, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibrīl in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw *Al-Bayt Al-Ma'mūr*, and Ibrāhīm Al-Khalīl, the builder of the earthly *Ka'bah*, leaning back against it, the heavenly *Ka'bah*; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allāh enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers.

[1] *Dalā'il An-Nubuwwah* 2:355.

[2] *Dalā'il An-Nubuwwah* 2:354.

[3] Al-Qurṭubi, 10:210.

Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibrīl about them, one by one, and Jibrīl told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allāh willed could be enjoined upon him and his *Ummah*. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibrīl indicated to him that he should do so.

Then he came out of Bayt Al-Maqdis and rode on *Al-Burāq* back to Makkah in the darkness of the night. And Allāh knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allāh knows best.

The Prophet ﷺ was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the *Āyah*:

﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ﴾

﴿Glorified (and Exalted) be He (Allāh) Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed,﴾

The words "*Subhān Allāh*" (Glorified and exalted be Allāh) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have

been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word *'Abd* (servant) refers to both soul and body. Allāh says:

﴿أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا﴾

﴾*took His servant for a Journey by Night*﴿ and:

﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾

﴾*And We made not the vision which we showed you but a trial for mankind*﴿ [17:60]

Ibn 'Abbās said: "This is the vision that the Messenger of Allāh ﷺ saw with his own eyes during the Journey by Night, and the cursed tree is the tree of *Zaqqūm.*" This was recorded by Al-Bukhāri.[1] Allāh said:

﴿مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ۝١٧﴾

﴾*The sight (of Prophet Muḥammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it)*﴿(53:17)

Sight (*Al-Baṣr*) is a physical faculty, not a spiritual one, and he was carried on *Al-Burāq*, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allāh knows best.

An Interesting Story

In his book *Dalā'il An-Nubuwwah*, Al-Ḥāfiẓ Abu Nu'aym Al-Iṣbahāni recorded via Muḥammad bin 'Umar Al-Wāqidi who said: Mālik bin Abi Ar-Rijjāl told me from 'Amr bin 'Abdullāh that Muḥammad bin Ka'b Al-Quraẓi said: "The Messenger of Allāh ﷺ sent Diḥyah bin Khalīfah to Caesar." He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyān Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhāri and Muslim, as we shall discuss below, and Abu Sufyān tried hard to give the impression that this was an insignificant issue. [The

[1] *Fatḥ Al-Bāri* 8:250.

narrator] said that Abu Sufyān [later] said: "By Allāh, nothing stopped me from saying something to Heraclius to make him despise [Muḥammad] but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said: 'O King, shall I not tell you of something from which you will know that he is lying?' He said, 'What is it?' I said: 'He claims that he went out of our land, the land of *Al-Ḥaram*, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.' The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: 'I know that night.' Caesar looked at him and said, 'How do you know about this?' He said, 'I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" And he mentioned the rest of the *Ḥadīth*.

In his book *At-Tanwīr fi Mawlid As-Sirāj Al-Munīr*, Al-Ḥāfiẓ Abu Al-Khaṭṭāb 'Umar bin Diḥyah mentioned the *Ḥadīth* of the *Isrā'* narrated from Anas, and spoke well about it, then he said: "The reports of the *Ḥadīth* of the *Isrā'* reach the level of *Mutawātir*. They were narrated from 'Umar bin Al-Khaṭṭāb, 'Ali, Ibn Mas'ūd, Abu Dharr, Mālik bin Sa'sa'ah, Abu Hurayrah, Abu Sa'īd, Ibn 'Abbās, Shaddād bin Aws, Ubayy bin Ka'b, 'Abdur-Raḥmān bin Qaraṭ, Abu Ḥabbah Al-Anṣāri, Abu Laylā Al-Anṣāri, 'Abdullāh bin 'Amr, Jābir, Ḥudhayfah, Buraydah, Abu Ayyūb, Abu Umāmah, Samurah bin Jundub, Abu Al-Ḥamrā', Ṣuhayb Ar-Rūmi, Umm Hāni', and 'Ā'ishah and 'Asmā', the daughters of Abu Bakr Aṣ-Ṣiddīq, may Allāh be

pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the *Musnad* collections. Even though some reports do not fulfill the conditions of *Sahīh*, nevertheless the Muslims agreed unanimously on the fact that the *Isrā'* happened, and it was rejected only by the heretics and apostates.

﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَٰهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ الْكَٰفِرُونَ ۝٨﴾

﴾*They intend to put out the Light of Allāh with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).*﴿ (61:8).

﴿وَءَاتَيْنَا مُوسَى الْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ۝٢ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ۝٣﴾

﴾*2. And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakīl."*﴿

﴾*3. "O offspring of those whom We carried (in the ship) with Nūḥ! Verily, he was a grateful servant."*﴿

Mūsā and how He was given the *Tawrāh*

When Allāh mentions how He took His servant Muḥammad ﷺ, on the Journey by Night, He follows it by mentioning Mūsā, His servant and Messenger who also spoke with Him. Allāh often mentions Muḥammad and Mūsā together, may the peace and blessings of Allāh be upon them both, and he mentions the Tawrāh and the Qur'ān together. So after mentioning the *Isrā'*, He says:

﴿وَءَاتَيْنَا مُوسَى الْكِتَٰبَ﴾

﴾*And We gave Mūsā the Scripture*﴿, meaning the Tawrāh.

﴿وَجَعَلْنَٰهُ﴾

﴾*and made it*﴿, meaning the Scripture,

﴿هُدًى﴾

﴾*a guidance*﴿, meaning a guide,

﴿لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟﴾

﴿*for the Children of Israel (saying): "Take none..."*﴾ means, lest they should take,

﴿مِن دُونِى وَكِيلًا﴾

﴿*"... other than Me as (your) Wakīl"*﴾

means, 'you have no protector, supporter or god besides Me,' because Allāh revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allāh says:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

﴿*O offspring of those whom We carried (in the ship) with Nūḥ*﴾

by addressing the descendants of those who were carried in the ship with Nūḥ there is a reminder of the blessings, as if Allāh is saying: 'O descendants of those whom We saved and carried in the ship with Nūḥ, follow in the footsteps of your father,

﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

﴿*Verily, he was a grateful servant*﴾. 'Remember the blessing I have granted you by sending Muḥammad.'

Imām Aḥmad reported that Anas bin Mālik said: "The Messenger of Allāh ﷺ said:

«إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَ اللهَ عَلَيْهَا»

«*Allāh will be pleased with His servant if, when he eats something or drinks something, he praises Allāh for it.*»"

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'i.[1]

Mālik said about Zayd bin Aslam: "He used to praise Allāh in all circumstances." In this context, Al-Bukhāri mentioned the *Ḥadīth* of Abu Zar'ah narrating from Abu Hurayrah, who said that the Prophet ﷺ said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ»

«*I will be the leader of the sons of Ādam on the Day of Resurrection...*»

[1] Muslim 4:2095, *Tuḥfat Al-Aḥwadhi* 5:536, An-Nasā'ī in *Al-Kubrā* 4:202.

He quoted the *Ḥadīth* at length, and in the *Ḥadīth*, the Prophet ﷺ said:

«فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ»

«*They will come to Nūḥ and will say, 'O Nūḥ, you were the first of the Messengers sent to the people of earth, and Allāh called you grateful servant, so intercede for us with your Lord.'*»[1]

And he quoted the *Ḥadīth* in full.

﴿وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَـٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَـٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَـٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَـٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾ إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْـَٔاخِرَةِ لِيَسُـۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَـٰفِرِينَ حَصِيرًا ﴿٨﴾﴾

﴾4. *And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!"*﴿

﴾5. *So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.*﴿

﴾6. *Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.*﴿

﴾7. *(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.*﴿

﴾8. *It may be that your Lord may show mercy unto you, but if*

[1] *Fatḥ Al-Bāri* 6:431.

you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.﴾

It was mentioned in the Tawrāh that the Jews would spread Mischief twice

Allāh tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allāh says:

﴿وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ﴾

﴾*And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.*﴿(15:66),

meaning, We already told him about that and informed him of it.

The First Episode of Mischief caused by the Jews, and their Punishment for it

﴿فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا﴾

﴾*So, when the promise came for the first of the two*﴿ meaning the first of the two episodes of mischief.

﴿بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ﴾

﴾*We sent against you servants of Ours given to terrible warfare.*﴿

means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled.

The earlier and later commentators differed over the identity of these invaders. Many *Isrā'īliyyāt* (reports from Jewish sources) were narrated about this, but I did not want to make

this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allāh. What Allāh has told us in His Book (the Qur'ān) is sufficient and we have no need of what is in the other books that came before. Neither Allāh nor His Messenger required us to refer to them. Allāh told His Messenger ﷺ that when (the Jews) committed transgression and aggression, Allāh gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarīr recorded that Yahyā bin Sa'īd said: "I heard Sa'īd bin Al-Mūsāyyib saying: 'Nebuchadnezzar conquered Ash-Shām (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood? They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling.'"[1]

This report is *Ṣaḥīḥ* from Sa'īd bin Al-Mūsāyyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrāh by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allāh knows best.

Then Allāh says:

﴿إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا﴾

﴾(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves."﴿

As Allāh says elsewhere:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا﴾

﴾Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself.﴿ [45:15]

[1] Aṭ-Ṭabari 17:369.

The Second Episode of Mischief

Then Allāh says:

﴿فَإِذَا جَآءَ وَعْدُ ٱلْآخِرَةِ﴾

﴿*Then, when the second promise came to pass,*﴾ meaning, the second episode of mischief, when your enemies came again,

﴿لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ﴾

﴿*(We permitted your enemies) to disgrace your faces*﴾ meaning, to humiliate you and subdue you,

﴿وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ﴾

﴿*and to enter the Masjid*﴾ meaning, Bayt Al-Maqdis (Jerusalem).

﴿كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ﴾

﴿*as they had entered it before,*﴾ when they entered the very innermost parts of your homes.

﴿وَلِيُتَبِّرُوا۟﴾

﴿*and to destroy*﴾ wrecking and inflicting ruin upon it.

﴿مَا عَلَوْا۟﴾

﴿*all that fell in their hands.*﴾ everything they could get their hands on.

﴿تَتْبِيرًا ۝٧ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ﴾

﴿*with utter destruction. It may be that your Lord may show mercy unto you*﴾ meaning that He may rid you of them.

﴿وَإِنْ عُدتُّمْ عُدْنَا﴾

﴿*but if you return (to sins), We shall return (to Our punishment).*﴾ meaning, if you return to causing mischief,

﴿عُدْنَا﴾

﴿*We shall return*﴾ means, We 'will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.'

﴿وَجَعَلْنَا جَهَنَّمَ لِلْكَـٰفِرِينَ حَصِيرًا﴾

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ
حَصِيرًا ﴿٨﴾ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ
ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾
وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾
وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾
وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ
ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ
ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ
إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا
يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا
﴿١٤﴾ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا ﴿١٥﴾ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا
فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ
ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾

﴾And We have made Hell a prison [Ḥaṣīr] for the disbelievers.﴿

meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn 'Abbās said, "*Ḥaṣīr* here means a jail."[1] Mujāhid said, "They will be detained in it."[2] Others said likewise. Al-Ḥasan said, "*Ḥaṣīr* means a bed of Fire."[3] Qatādah said: "The Children of Israel returned to aggression, so Allāh sent this group against them, Muḥammad ﷺ and his companions, who made them pay the *Jizyah*,[4] with willing submission, and feeling themselves subdued."[5]

﴿إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا ﴿٩﴾ وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾﴾

﴾9. Verily, this Qur'ān guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).﴿

﴾10. And that those who do not believe in the Hereafter, for

[1] Aṭ-Ṭabari 17:390.

[2] Aṭ-Ṭabari 17:390.

[3] Aṭ-Ṭabari 17:390.

[4] *Jizyah*: a tax levied from People of the Book (Jews and Christians) who are under the protection of a Muslim government.

[5] Aṭ-Ṭabari 17:389.

them We have prepared a painful torment (Hell).﴾

Praising the Qur'ān

Allāh praises His noble Book, the Qur'ān, which He revealed to His Messenger Muḥammad ﷺ. It directs people to the best and clearest of ways.

﴿وَيُبَشِّرُ ٱلْمُؤْمِنِينَ﴾

﴾*gives good news to those who believe,*﴿ in it a

﴿ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ﴾

﴾*those who do righteous deeds,*﴿ in accordance with it, telling them

﴿أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

﴾*that they will have a great reward,*﴿ i.e., on the Day of Resurrection. And He tells

﴿وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ﴾

﴾*those who do not believe in the Hereafter,*﴿ that

﴿لَهُمْ عَذَابًا أَلِيمًا﴾

﴾*for them is a painful torment,*﴿ i.e. on the Day of Resurrection. As Allāh says:

﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾﴾

﴾*... then announce to them a painful torment.*﴿ [84:24]

﴿وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾﴾

﴾*11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty.*﴿

Man's Haste and Prayers against Himself

Allāh tells us about man's haste and how he sometimes prays against himself or his children or his wealth, praying for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allāh were to answer his prayer, he would be destroyed because of it, as Allāh says:

﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ﴾

﴾*And were Allāh to hasten for mankind the evil...*﴿ [10:11]

This is how it was interpreted by Ibn 'Abbās, Mujāhid and Qatādah.[1] We have already discussed the *Ḥadīth*:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا عَلَى أَمْوَالِكُمْ أَنْ تُوَافِقُوا مِنَ اللهِ سَاعَةَ إِجَابَةٍ يَسْتَجِيبُ فِيهَا»

«*Do not pray against yourselves or your wealth, for that might coincide with a time when Allāh answers prayers.*»[2]

What makes the son of Ādam do that is his anxiety and haste. Allāh says:

﴿وَكَانَ ٱلْإِنسَٰنُ عَجُولًا﴾

﴾*And man is ever hasty.*﴿ Salmān Al-Farisi and Ibn 'Abbās mentioned the story of Ādam, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, *"Al-Ḥamdu Lillāh"* (praise be to Allāh), and Allāh said, "May your Lord have mercy on you, O Ādam." When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, "O Lord, make it happen before night comes."[3]

﴿وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾﴾

﴾*12. And We have appointed the night and the day as two Āyāt (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time). And We have explained everything (in detail) with full explanation.*﴿

[1] Aṭ-Ṭabari 17:393, 394.

[2] Muslim 4:2304.

[3] Aṭ-Ṭabari 17:394, 395.

The Night and Day are Signs of the Great Power of Allāh

Allāh reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on. Allāh says:

﴿لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

﴿*that you may seek bounty from your Lord,*﴾ meaning, in your living and travels etc.

﴿وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

﴿*and that you may know the number of the years and to count.*﴾

If time stood still and never changed, we would not know any of these things, as Allāh says:

﴿قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم
بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ
الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِ
جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾﴾

﴿*Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?" Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.*﴾ (28:71-73)

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ
اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾﴾

﴿*Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light.*

And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.﴾ (25:61-62)

﴿وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ﴾

﴾*and His is the alternation of night and day.*﴿ [23:80]

﴿يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ
يَجْرِى لِأَجَلٍ مُّسَمًّى أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٥﴾﴾

﴾*He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.*﴿ [39:5]

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾﴾

﴾*(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.*﴿ (6:96),

﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾﴾

﴾*And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing.*﴿ (36:37-38)

Allāh has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allāh says:

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ
مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ﴾

﴾*It is He Who made the sun a shining thing and the moon a*

light and measured out for it stages that you might know the number of years and to count (periods of time). Allāh did not create this but in truth.﴿ [10:5] until,

﴾لَأَيَـٰتٍ لِّقَوْمٍ يَتَّقُونَ﴿

﴾*Āyāt for those people who keep their duty to Allāh, and fear Him much.*﴿ [10:6]

﴾يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ﴿

﴾*They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage."*﴿ [2:189]

﴾فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً﴿

﴾*Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating,*﴿

Ibn Jurayj reported that 'Abdullāh bin Kathīr commented on this *Āyah*: "[It means] the darkness of the night and the twilight of the day."[1] Ibn Jurayj reported that Mujāhid said: "The sun is the sign of the day and the moon is the sign of the night.

﴾فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ﴿

﴾*We have obliterated the sign of the night*﴿

this refers to the moon's blackness, which is how Allāh has created it." [2]

﴾وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ﴿

﴾*And We have appointed the night and the day as two Āyāt.*﴿

Ibn Abi Najīḥ reported that Ibn 'Abbās said: "By night and day, this is how Allāh created them, may He be glorified."[3]

﴾وَكُلَّ إِنسَـٰنٍ أَلْزَمْنَـٰهُ طَـٰٓئِرَهُۥ فِى عُنُقِهِۦ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ كِتَـٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾ ٱقْرَأْ كِتَـٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾﴿

[1] Aṭ-Ṭabari 17:396.

[2] Aṭ-Ṭabari 17:396.

[3] Aṭ-Ṭabari 17:397.

﴾13. And We have fastened every man's Ṭā'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.﴿

﴾14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."﴿

Every Person will have the Book of his Deeds with Him

After mentioning time, and the deeds of the son of Ādam that take place therein, Allāh says:

﴿وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ﴾

﴾And We have fastened every man's Ṭā'irah (deeds) to his neck,﴿

The word *Ṭā'irah* (lit. something that flies) refers to man's deeds which fly from him, as Ibn 'Abbās, Mujāhid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.[1]

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

﴾So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴿ (99:7-8).

Allāh says:

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ۝١٧ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝١٨﴾

﴾(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴿ (50:17-18)

﴿وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠ كِرَامًا كَٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ ۝١٢﴾

﴾But verily, over you (are appointed angels in charge of mankind) to watch you, Kirāman (Honorable) Kātibīn - writing down (your deeds), they know all that you do.﴿ (82:10-12)

﴿إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝١٦﴾

[1] Aṭ-Ṭabari 17:398, 400.

﴿*You are only being requited for what you used to do.*﴾ [52:16]

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

﴿*whosoever works evil, will have the recompense thereof.*﴾ [4:123]

The meaning is that the deeds of the sons of Ādam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

﴿وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ كِتَـٰبًا يَلْقَىٰهُ مَنشُورًا﴾

﴿*and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.*﴾

meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

﴿مَنشُورًا﴾

﴿*wide open*﴾ means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

﴿يُنَبَّؤُا۟ ٱلْإِنسَـٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَـٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾﴾

﴿*On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.*﴾ (75:13-15)

Allāh says:

﴿ٱقْرَأْ كِتَـٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾﴾

﴿*(It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."*﴾

meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

﴿أَلْزَمْنَـٰهُ طَـٰٓئِرَهُۥ فِى عُنُقِهِۦ﴾

﴾*And We have fastened every man's Ṭā'irah (deeds) to his neck,*﴿

The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma'mar narrated from Qatādah, "His deeds,

﴾وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ﴿

﴾*and on the Day of Resurrection, We shall bring out for him*﴿ We shall bring forth those deeds."

﴾كِتَـٰبًا يَلْقَىٰهُ مَنشُورًا﴿

﴾*a Book which he will find wide open.*﴿ Ma'mar said: Al-Ḥasan recited,

﴾عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾﴿

﴾*one sitting on the right and one on the left.*﴿ [50:17]

[And he said;] "O son of Ādam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. 'So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.' By Allāh, the One Who makes you accountable for your own deeds is being perfectly just."[1] These are some of the best words Al-Ḥasan ever spoke, may Allāh have mercy on him.

﴾مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴿

﴾*15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).*﴿

[1] At-Ṭabari 17:400.

No One will have to bear the Sins of Another

Allāh tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet ﷺ, he will gain the good consequences of that for himself.

﴾وَمَن ضَلَّ﴿

﴾*And whoever goes astray,*﴿ meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allāh says:

﴾وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴿

﴾*No one laden with burdens can bear another's burden.*﴿

no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allāh says:

﴾وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ﴿

﴾*and if one heavily laden calls another to (bear) his load, nothing of it will be lifted*﴿ [35:15]

There is no contradiction between this and other *Āyāt*:

﴾وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴿

﴾*And verily, they shall bear their own loads, and other loads besides their own.*﴿ [29:13] and:

﴾وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴿

﴾*and also of the burdens of those whom they misled without knowledge.*﴿ [16:25]

For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allāh towards His servants. As Allāh says:

﴾وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴿

﴾*And We never punish until We have sent a Messenger (to give warning).*﴿

No Punishment until a Messenger has been sent

Allāh tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا
نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾﴾

﴾*Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allāh never sent down anything (of revelation); you are only in great error.'"*﴿ (67:8-9) And,

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ
وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾﴾

﴾*And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!*﴿ (39:71) And,

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا
يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾﴾

﴾*Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."*﴿ (35:37)

There are other *Āyāt* which indicate that Allāh will not make anyone enter Hell except after sending a Messenger to them.

The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allāh have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them? By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of *Fatrah*, when no Message reached them? Several *Ḥadīth*s have been narrated on this topic, which I will quote here by the help and support of Allāh.

The First *Ḥadīth* from Al-Aswad bin Sarī'

Imām Aḥmad reported from Al-Aswad bin Sarī' that the Messenger of Allāh ﷺ said,

«أَرْبَعَةٌ يَحْتَجُّونَ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَصَمُّ لَا يَسْمَعُ شَيْئًا، وَرَجُلٌ أَحْمَقُ، وَرَجُلٌ هَرِمٌ، وَرَجُلٌ مَاتَ فِي فَتْرَةٍ، فَأَمَّا الْأَصَمُّ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا، وَأَمَّا الْأَحْمَقُ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَالصِّبْيَانُ يَحْذِفُونِي بِالْبَعْرِ، وَأَمَّا الْهَرِمُ فَيَقُولُ: رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَمَا أَعْقِلُ شَيْئًا، وَأَمَّا الَّذِي مَاتَ فِي الْفَتْرَةِ فَيَقُولُ: رَبِّ مَا أَتَانِي لَكَ رَسُولٌ. فَيَأْخُذُ مَوَاثِيقَهُمْ لَيُطِيعَنَّهُ، فَيُرْسِلُ إِلَيْهِمْ أَنِ ادْخُلُوا النَّارَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا»

«*There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the Fatrah. As for the deaf man, he will say, "O Lord, Islām came but I never heard anything." As for the insane man, he will say, "O Lord, Islām came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islām came and I did not understand anything." As for the one who died during the Fatrah, he will say, "O Lord, no Messenger from You came to me." Allāh will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muḥammad, if they enter it, it will be cool and safe for them.*»

There is a similar report with a chain from Qatādah from Al-Ḥasan from Abu Rāfi' from Abu Hurayrah, but at the end it

says:

«فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ يَدْخُلْهَا يُسْحَبُ إِلَيْهَا»

«Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.»[1]

This was also recorded by Isḥāq bin Rāhwayh from Mu'ādh bin Hishām,[2] and by Al-Bayhaqi in *Al-I'tiqād*. He said: "This is a *Ṣaḥīḥ* chain."

It was reported by Ibn Jarīr from the *Ḥadīth* of Ma'mar from Hammām from Abu Hurayrah, who attributed it to the Prophet ﷺ. Then Abu Hurayrah said: "Recite, if you wish:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴾And We never punish until We have sent a Messenger (to give warning)﴿."[3]

This was also narrated by Ma'mar from 'Abdullāh bin Ṭāwūs from his father, from Abu Hurayrah, but it is *Mauqūf* (it was not attributed directly to the Prophet ﷺ).[4]

The Second *Ḥadīth* from Abu Hurayrah

He said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

«Every newborn is born in a state of Fiṭrah (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)?»

According to one report they said: "O Messenger of Allāh, what about those who die when they are little?" He said,

«اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ»

«Allāh knows best what they would have done.»[5]

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[1] Aḥmad 4:24.

[2] Aṭ-Ṭabarāni, 1:287.

[3] Aṭ-Ṭabari 17:403.

[4] Al-Qurṭubi 10:232.

[5] Al-Bukhāri 1385, Muslim 2658.

Imām Aḥmad reported from Abu Hurayrah that the Prophet (ﷺ) as far as I know - the narrator was not sure if it was attributed to Mūsā - said:

«ذَرَارِيُّ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ»

«*The children of the Muslims are in Paradise, being taken care of by Ibrāhīm*.»[1]

In *Ṣaḥīḥ Muslim* it is reported from 'Iyyād bin Ḥammād that the Messenger of Allāh ﷺ said that Allāh said:

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ»

«*I have created My servants as Ḥunafā*.[2] »[3] According to another version, the wording is "as Muslims."

The Third *Ḥadīth* from Samurah

In his book *Al-Mustakhraj 'Ala Al-Bukhāri*, Al-Ḥāfiẓ Abu Bakr Al-Barqāni recorded the *Ḥadīth* of 'Awf Al-A'rābi, from Abu Rajā' Al-'Uṭārdi from Samurah that the Prophet ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ»

«*Every newborn is born in a state of Fiṭrah*.»

The people called out to him: "O Messenger of Allāh! What about the children of the idolators" He said,

«وَأَوْلَادُ الْمُشْرِكِينَ»

«*And the children of the idolators too*.»[4]

Aṭ-Ṭabarāni reported that Samurah said: "We asked the Messenger of Allāh ﷺ about the children of the idolators, and he said,

«هُمْ خَدَمُ أَهْلِ الْجَنَّةِ»

«*They are the servants of the people of Paradise*.»[5]

[1] Aḥmad 2:326, *Al-Majma'* 7:219.

[2] Naturally inclined towards pure monotheism or *Tawḥīd*.

[3] Muslim 2865.

[4] Al-Bukhāri 7047.

[5] *Al-Mu'jam Al-Kabīr*, 7:244, *Al-Majma'* 7:219.

The Fourth *Ḥadīth* from the Paternal Uncle of Ḥasnā'

Aḥmad reported that Ḥasnā' bint Mu'āwiyah, from Bani Ṣuraym, said that his paternal uncle said to him: "I said, 'O Messenger of Allāh, who is in Paradise' He said,

«النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالْوَئِيدُ فِي الْجَنَّةِ»

«*Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and baby girls who were buried alive are in Paradise.*»[1]

It is *Makrūh* to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of *Sharī'ah* may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn 'Abbās, Al-Qāsim bin Muḥammad bin Abi Bakr Aṣ-Ṣiddīq, Muḥammad bin Al-Ḥanafiyyah and others.[2]

Ibn Hibbān recorded in his *Ṣaḥīh* that Jarīr bin Ḥāzim said: I heard Abu Rajā' Al-'Uṭārdi saying that he heard Ibn 'Abbās (may Allāh be pleased with them both) saying, "While he was on the *Minbar*, the Messenger of Allāh ﷺ said:

«لَا يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ مُوَاتِيًا - أَوْ مُقَارِبًا - مَا لَمْ يَتَكَلَّمُوا فِي الْوِلْدَانِ وَالْقَدَرِ»

«*This Ummah will be fine so long as they do not talk about children and the divine decree.*»"

Ibn Ḥibbān said: "This means talking about the children of the idolators."[3] Abu Bakr Al-Bazzār also recorded it via Jarīr bin Ḥāzim, then he said, "A group narrated it from Abu Rajā' from Ibn 'Abbās, but it is *Mauqūf*".[4]

﴿وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾﴾

﴾*16. And when We decide to destroy a town (population), Amarnā those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.*﴿

[1] Aḥmad 5:58, *Al-Majma'* 7:219.
[2] Aḥmad 5:73.
[3] Ibn Ḥibbān 8:256.
[4] *Kashf Al-Astār* 3:35.

Meanings of *Amarnā*

The commentators differed over the meaning of this word. It was said that the phrase translated here as "*Amarnā* those who live luxuriously. Then, they transgress therein" means, "We send Our decree upon them" as Allāh says elsewhere:

﴿أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا﴾

﴾Our decree reaches it by night or by day﴿

For [*Amarnā* cannot mean "Our command"] because Allāh does not command or enjoin immorality.

Or, they said it means that Allāh subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment." This was reported from Ibn Jurayj from Ibn 'Abbās,[1] and it is also the view of Sa'īd bin Jubayr.[2]

﴿أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا﴾

﴾Amarnā those who live luxuriously. Then, they transgress therein,﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: [this means] "We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allāh destroyed them with the punishment." This is similar to the *Ayah*:

﴿وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا﴾

﴾And thus We have set up in every town great ones of its wicked people﴿[3] [6:133]

This was also the view of Abu Al-'Āliyah, Mujāhid and Ar-Rabī' bin Anas.[4]

﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا﴾

﴾And when We decide to distroy a town (populaton), Amarnā

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[1] Aṭ-Ṭabari 17:403.
[2] Aṭ-Ṭabari 17:403.
[3] Aṭ-Ṭabari 17:404.
[4] Aṭ-Ṭabari 17:404.

those who live luxuriously. Then, they transgress therein,﴾

Al-'Awfi reported that Ibn 'Abbās said, (it means) "We increase their numbers.[1] This was also the view of 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Qatādah,[2] and it was reported from Mālik and Az-Zuhri.

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾﴾

﴾*17. And how many generations have We destroyed after Nūḥ! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.*﴾

A Threat to Quraysh

Warning the disbelievers of the Quraysh for rejecting His Messenger Muḥammad ﷺ, Allāh says that He destroyed other nations who rejected the Messengers after Nūḥ. This indicates that during the centuries between Ādam and Nūḥ, humans were following Islam, as Ibn 'Abbās said: "Between Ādam and Nūḥ there were ten generations, during all of which humans were following Islam."[3] The meaning (of the *Ayah*) is: "You disbelievers are not more dear to Allāh than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

﴿وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا﴾

﴾*And sufficient is your Lord as All-Knower and Seer of the sins of His servants.*﴾

means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

﴿مَّن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾﴾

﴾*18. Whoever desires the quick-passing (transitory enjoyment of*

[1] Aṭ-Ṭabari 17:404.

[2] Aṭ-Ṭabari 17:404, 405.

[3] *Al-Majma'* 6:318.

this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.﴾

﴿*19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allāh).*﴾

The Reward of Those who desire this World and Those who desire the Hereafter

Allāh tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allāh wants to have it, and they get what He wills that they should get. This *Āyah* narrows down the general statements made in other *Āyāt*. Allāh says:

﴿عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ﴾

﴿*We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell*﴾
meaning, in the Hereafter,

﴿يَصْلَىٰهَا﴾

﴿*he will burn therein*﴾ means, he will enter it until it covers him on all sides,

﴿مَذْمُومًا﴾

﴿*disgraced*﴾ means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

﴿مَّدْحُورًا﴾

﴿*rejected.*﴾ means, far away (from Allāh's mercy), humiliated and put to shame.

﴿وَمَنْ أَرَادَ ٱلْآخِرَةَ﴾

﴿*And whoever desires the Hereafter*﴾ wanting the Hereafter and its blessings and delights,

﴿وَسَعَىٰ لَهَا سَعْيَهَا﴾

﴿*and strives for it, with the necessary effort due for it*﴾

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ
جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ
ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ
سَعْيُهُم مَّشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ
رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ ٱنظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا
﴿٢١﴾ لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾
۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا
يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ
أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ
لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى
صَغِيرًا ﴿٢٤﴾ رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ
فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾ وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ
وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ ٱلْمُبَذِّرِينَ
كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾

seeking it in the right way, which is following the Messenger ﷺ.

﴿وَهُوَ مُؤْمِنٌ﴾

﴾*while he is a believer,*﴿ means, his heart has faith, i.e., he believes in the reward and punishment,

﴿فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا﴾

﴾*then such are the ones whose striving shall be appreciated, (rewarded by Allāh).*﴿

﴿كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾

﴾*20. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.*﴿

﴾*21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.*﴿

Allāh says:

﴿كُلًّا﴾

﴾*On each*﴿ meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want

﴿مِنْ عَطَآءِ رَبِّكَ﴾

﴾from the bounties of your Lord.﴿

means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants. Allāh says:

﴾وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا﴿

﴾And the bounties of your Lord can never be forbidden.﴿

meaning, no one can withhold or prevent them. Qatādah said,

﴾وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا﴿

﴾And the bounties of your Lord can never be forbidden.﴿

"(It means) they can never decrease".[1]

﴾وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا﴿

﴾And the Bounties of your Lord can never be forbidden﴿

Al-Ḥasan and others said, "(It means) they can never be prevented."

Then Allāh says:

﴾انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴿

﴾See how We prefer one above another,﴿

meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

﴾وَلَلْآخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا﴿

﴾and verily, the Hereafter will be greater in degrees and greater in preferment.﴿

means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In

[1] Aṭ-Ṭabari 17:410.

Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ أَهْلَ عِلِّيِّينَ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ السَّمَاءِ»

«*The people of the highest levels (of Paradise) will see the people of 'Illiyīn*[1] *as if they are looking at distant stars on the horizon.*»[2]

Allāh says:

﴿وَلَلْآخِرَةُ أَكْبَرُ دَرَجَـٰتٍ وَأَكْبَرُ تَفْضِيلًا﴾

﴾*and verily, the Hereafter will be greater in degrees and greater in preferment.*﴿

﴿لَّا تَجْعَلْ مَعَ اللَّهِ إِلَـٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾﴾

﴾*22. Set not up with Allāh any other ilāh (god), or you will sit down reproved, forsaken (in the Hellfire).*﴿

Do not associate Anything in Worship with Allāh

Addressing those who are responsible among this *Ummah*, Allāh says, "Do not admit any partner into your worship of your Lord."

﴿فَتَقْعُدَ مَذْمُومًا﴾

﴾*or you will sit down reproved,*﴿ meaning, because of associating others with Him.

﴿مَّخْذُولًا﴾

﴾*forsaken.*﴿ means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allāh alone, with no partner or associate. Imām Aḥmad reported that 'Abdullāh bin Mas'ūd said: "The Messenger of

[1] See *Sūrat Al-Muṭaffifīn* 83:18-21.

[2] *Fatḥ Al-Bāri* 6:368, Muslim 4:2177.

Allāh ﷻ said:

«مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللهِ أَرْسَلَ اللهُ لَهُ بِالْغِنَى
إِمَّا آجِلًا وَإِمَّا غِنًى عَاجِلًا»

«Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allāh for help, then Allāh will grant him the means of independence sooner or later.»[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "*Hasan Sahīh Gharīb*".[2]

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾

﴾23. And your Lord has Qadā [decreed] that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.﴿

﴾24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."﴿

The Command to Worship Allāh Alone and to be Dutiful to One's Parents

Allāh commands us to worship Him alone, with no partner or associate. The word *Qadā* [normally having the meaning of decree] here means "commanded". Mujāhid said that

﴾وَقَضَىٰ﴿

﴾*And He has Qadā*﴿ means enjoined.[3] This is also how Ubayy bin Ka'b, Ibn Mas'ūd and Ad-Dahhāk bin Muzāhim recited the *Āyah* as:

[1] Ahmad 1:407.
[2] Abu Dāwud 2:296, *Tuhfat al-Ahwadhi* 6:617.
[3] At-Tabari 17:414.

«وَوَصَّىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ»

"And your Lord has *Waṣṣa* [enjoined] that you worship none but Him."[1]

The idea of worshipping Allāh is connected to the idea of honoring one's parents. Allāh says:

﴿وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

﴾*And that you be dutiful to your parents.*﴿ Here He commands good treatment of parents, as He says elsewhere:

﴿أَنِ ٱشْكُرْ لِي وَلِوَٰلِدَيْكَ إِلَيَّ ٱلْمَصِيرُ﴾

﴾*give thanks to Me and to your parents. Unto Me is the final destination*﴿ [31:14]

﴿إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ﴾

﴾*If one of them or both of them attain old age in your life, say not to them a word of disrespect,*﴿

means, do not let them hear anything offensive from you, not even say "Uff!" which is the mildest word of disrespect,

﴿وَلَا تَنْهَرْهُمَا﴾

﴾*and do not reprimand them*﴿

means, do not do anything horrible to them.

﴿وَلَا تَنْهَرْهُمَا﴾

﴾*and do not reprimand them*﴿

'Aṭā' bin Rabāḥ said that it meant, "Do not raise your hand against them."[2] When Allāh forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

﴿وَقُل لَّهُمَا قَوْلًا كَرِيمًا﴾

﴾*but address them in terms of honor.*﴿ meaning gently, kindly, politely, and with respect and appreciation.

﴿وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ﴾

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[1] Aṭ-Ṭabari 17:413, 414.

[2] Aṭ-Ṭabari 17:417.

﴾*And lower unto them the wing of submission and humility through mercy,*﴿ means, be humble towards them in your actions.

﴿وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا﴾

﴾*and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."*﴿

means, say this when they grow old and when they die. Ibn 'Abbās said: "But then Allāh revealed:

﴿مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾

﴾*It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators...*﴿"[1] [9:13]

There are many *Ḥadīths* which speak about honoring one's parents, such as the *Ḥadīth* narrated through a number of chains of narration from Anas and others, which states that the Prophet ﷺ climbed up on the *Minbar*, and then said, *((Āmīn, Āmīn, Āmīn.))* It was said, "O Messenger of Allāh, why did you say *Āmīn?*" He said:

«أَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُغْفَرْ لَهُ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ»

«*Jibrīl came to me and said, "O Muḥammad, he is doomed who hears you mentioned and does not say Ṣallā upon you." He said, "Say Āmīn," so I said Āmīn. Then he said, "He is doomed who sees the month of Ramaḍān come and go, and he has not been forgiven." He said, "Say Āmīn," so I said Āmīn. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Āmīn," so I said Āmīn.*»[2]

Another *Ḥadīth*

Imām Aḥmad reported from Abu Hurayrah that the Prophet ﷺ said:

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[1] Aṭ-Ṭabari 17:421.

[2] *Tuḥfat Al-Aḥwadhi* 5:550.

«رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ أَحَدَ أَبَوَيْهِ أَوْ [كِلَيْهِمَا] عِنْدَ الْكِبَرِ وَلَمْ يَدْخُلِ الْجَنَّةَ»

«*He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.*»[1]

This version is *Ṣaḥīḥ* although no one recorded it other than Muslim.[2]

Another *Ḥadīth*

Imām Aḥmad recorded Mu'āwiyah bin Jāhimah Aṣ-Ṣalami saying that Jāhimah came to the Prophet ﷺ and said: "O Messenger of Allāh, I want to go out to fight and I have come to seek your advice." He said,

«فَهَلْ لَكَ مِنْ أُمٍّ»

«*Do you have a mother?*» He said, "Yes." The Prophet ﷺ said,

«فَالْزَمْهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلَيْهَا»

«*Then stay with her, for Paradise is at her feet.*»

Similar incidents were also recorded by others.[3] This was recorded by An-Nasā'i and Ibn Mājah.[4]

Another *Ḥadīth*

Imām Aḥmad recorded that Al-Miqdām bin Ma'dīkarib said that the Prophet ﷺ said:

«إِنَّ اللهَ يُوصِيكُمْ بِآبَائِكُمْ إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنَّ اللهَ يُوصِيكُمْ بِالْأَقْرَبِ فَالْأَقْرَبِ»

«*Allāh enjoins you concerning your fathers, Allāh enjoins you concerning your mothers, Allāh enjoins you concerning your mothers, Allāh enjoins you concerning your mothers, Allāh*

[1] Aḥmad 2:346.

[2] Muslim 4:1978.

[3] Aḥmad 3:429.

[4] An-Nasā'ī 6:11, Ibn Mājah 2:930.

enjoins you concerning your close relatives then the next in closeness.»[1]

This was recorded by Ibn Mājah from the *Ḥadīth* of 'Abdullāh bin 'Ayyāsh.[2]

Another *Ḥadīth*

Aḥmad recorded that a man from Banu Yarbū' said: "I came to the Prophet ﷺ while he was talking to the people, and I heard him saying,

«يَدُ الْمُعْطِي الْعُلْيَا، أُمَّكَ وَأَبَاكَ، وَأُخْتَكَ وَأَخَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ»

«The hand of the one who gives is superior. (Give to) your mother and your father, your sister and your brother, then the closest and next closest.»"[3]

﴿رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾﴾

﴾25. Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.﴿

Omissions comitted against Parents are pardoned with Good Relations and Repentance

Sa'īd bin Jubayr said: "This refers to a man who said something that he did not think would be offensive to his parents." According to another report: "He did not mean anything bad by that."[4] So Allāh said:

﴿رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ﴾

﴾Your Lord knows best what is in your souls. If you are righteous,﴿

﴿فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا﴾

﴾He is Ever Most Forgiving to those who turn to Him in repentance.﴿

[1] Aḥmad 4:132.

[2] Ibn Mājah 2:1207.

[3] Aḥmad 4:64.

[4] Aṭ-Ṭabari 17:422.

Qatādah said: "To the obedient who pray."[1]

﴿فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا﴾

﴾He is Ever Most Forgiving to those who turn to Him in repentance.﴿

Shu'bah narrated from Yahyā bin Sa'īd from Sa'īd bin Al-Mūsayyib; "This refers to those who commit sin then repent, and commit sin then repent."[2]

'Atā' bin Yasār, Sa'īd bin Jubayr and Mujāhid said: "They are the ones who return to goodness."[3] Mujāhid narrated from 'Ubayd bin 'Umayr, concerning this *Āyah*: "This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allāh." Mujāhid agreed with him on that.[4]

Ibn Jarīr said: "The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allāh hates for that which He loves and is pleased with."[5] What he said is correct, for Allāh says,

﴿إِنَّ إِلَيْنَآ إِيَابَهُمْ ۝٢٥﴾

﴾Verily, to Us will be their return﴿ (88:25).

And according to a *Ṣaḥīḥ Ḥadīth*, the Messenger of Allāh would say when he ﷺ returned from a journey,

«آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

«We have returned repenting, worshipping and praising our Lord.»[6]

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ۝٢٦ إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ۝٢٧ وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ۝٢٨﴾

[1] Aṭ-Ṭabari 17:422.
[2] Aṭ-Ṭabari 17:423.
[3] Aṭ-Ṭabari 17:424, 425.
[4] Aṭ-Ṭabari 17:424.
[5] Aṭ-Ṭabari 17:425.
[6] *Fatḥ Al-Bāri* 3:724.

﴾26. And give to the kinsman his due, and to the Miskīn (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.﴿

﴾27. Verily, the spendthrifts are brothers of the Shayāṭīn (devils), and the Shayṭān is ever ungrateful to his Lord.﴿

﴾28. And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.﴿

The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

When Allāh mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship. According to the *Ḥadīth*:

«أُمَّكَ وَأَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ» وفي رواية «ثُمَّ الأَقْرَبَ فَالأَقْرَبَ»

«Your mother and your father, then your closest relatives and the next closest.»[1]

According to another *Ḥadīth*:

«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَجَلِهِ، فَلْيَصِلْ رَحِمَهُ»

«Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.»[2]

﴿وَلَا تُبَذِّرْ تَبْذِيرًا﴾

﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿

When Allāh commands spending, He forbids extravagance. Spending should be moderate, as stated in another *Āyah*:

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾

﴾And those who, when they spend, are neither extravagant nor stingy﴿. [25:67]

Then He says, to discourage extravagance:

﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ﴾

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[1] Aḥmad 2:226.

[2] Muslim 4:1982.

﴿*Verily, the spendthrifts are brothers of the Shayāṭīn,*﴾

They have this trait in common. Ibn Mas'ūd said: "This refers spending extravagantly when it is not appropriate."[1] Ibn 'Abbās said likewise.[2] Mujāhid said: "If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift."[3] Qatādah said: "Extravagance means spending money on sin in disobeying Allāh, and on wrongful and corrupt things."[4]

Imām Aḥmad recorded that Anas bin Mālik said: "A man came from Banu Tamīm to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.' The Messenger of Allāh ﷺ said:

«تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ إِنْ كَانَ، فَإِنَّهَا طُهْرَةٌ تُطَهِّرُكَ، وَتَصِلُ أَقْرِبَاءَكَ، وَتَعْرِفُ حَقَّ السَّائِلِ وَالْجَارِ وَالْمِسْكِينِ»

«*Pay the Zakāh on your wealth if any is due, for it is purification that will make you pure, maintain your ties of kinship, pay attention to the rights of beggars, neighbors and the poor.*»

He said: 'O Messenger of Allāh, make it less for me.' He [recited]:

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾﴾

﴿*And give to the kinsman his due, and to the Miskīn (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.*﴾

The man said, 'That is enough for me, O Messenger of Allāh. If I pay *Zakāh* to your messenger, will I be absolved of that duty before Allāh and His Messenger?' The Messenger of Allāh ﷺ said:

«نَعَمْ، إِذَا أَدَّيْتَهَا إِلَى رَسُولِي فَقَدْ بَرِئْتَ مِنْهَا وَلَكَ أَجْرُهَا، وَإِثْمُهَا عَلَى مَنْ بَدَّلَهَا»

[1] Aṭ-Ṭabari 17:428.

[2] Aṭ-Ṭabari 17:429.

[3] Aṭ-Ṭabari 17:429.

[4] Aṭ-Ṭabari 17:429.

«*Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it.*»"[1]

﴿إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ﴾

﴾*Verily, the spendthrifts are brothers of the Shayāṭīn,*﴿

meaning, they are their brothers in extravagance, foolishness, failing to obey Allāh and committing sin. Allāh said:

﴿وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا﴾

﴾*and the Shayṭān is ever ungrateful to his Lord.*﴿

meaning, he is an ingrate, because he denied the blessings of Allāh and did not obey Him, turning instead to disobedience and rebellion.

﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ﴾

﴾*And if you turn away from them and you are awaiting a mercy from your Lord*﴿

'If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

﴿فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا﴾

﴾*then, speak unto them a soft, kind word.*﴿

meaning, with a promise. This was the opinion of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah and others.[2]

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ
يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾﴾

﴾*29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.*﴿

[1] Aḥmad 3:136. Some scholars consider this *Ḥadīth* authentic, although it is not confirmed that its narrator, Sa'īd bin Abi Hilāl, actually heard from Anas bin Mālik.

[2] Aṭ-Ṭabari 17:431, 432

﴾30. Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants.﴿

Moderation in Spending

Allāh enjoins moderation in living. He condemns miserliness and forbids extravagance.

﴾وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴿

﴾And let not your hand be tied (like a miser) to your neck,﴿

this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allāh be upon them - said, "Allāh's Hand is tied up (i.e., He does not give and spend of His bounty)". They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

﴾وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴿

﴾nor overextend it (like a spendthrift)﴿

means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty. If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable. It is described as worn out, which is similar in meaning to exhausted. As Allāh says:

﴾فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۝٣ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝٤﴿

﴾Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.﴿ (67:3-4)

meaning, unable to see any faults. Similarly, Ibn 'Abbās, Al-Ḥasan, Qatādah, Ibn Jurayj, Ibn Zayd and others understood this *Āyah* as miserliness and extravagance.[1] It was reported

[1] Aṭ-Ṭabari 17:434, 435.

in the Two *Ṣaḥīḥs* from the *Ḥadīth* of Abu Az-Zinād from Al-A'raj that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَغَتْ - أَوْ وَفَرَتْ - عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مِنْهَا مَكَانَهَا، فَهُوَ يُوَسِّعُهَا فَلَا تَتَّسِعُ»

«*The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones. When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.*»[1]

This version was recorded by Al-Bukhāri in the Book of *Zakāh.*

In the Two *Ṣaḥīḥs* it is recorded that Mu'āwiyah bin Abi Muzarrid narrated from Sa'īd bin Yasār that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ مِنَ السَّمَاءِ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا»

«*There is no day when a person wakes up but two angels come down from heaven. One of them says, 'O Allāh, compensate the one who gives (in charity),' and the other one says, 'O Allāh, destroy the one who withholds.'*»"

Muslim recorded from Abu Hurayrah that the Prophet ﷺ said:

«مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللهُ عَبْدًا أَنْفَقَ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ للهِ رَفَعَهُ اللهُ»

«*Wealth never decreases because of Ṣadaqah (charity). Allāh never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allāh, Allāh will raise*

[1] *Fatḥ Al-Bāri* 3:358, Muslim 2:708.

him in status.»[1]

According to a *Hadīth* narrated by Abu Kathīr from 'Abdullāh bin 'Amr, who attributed it to the Prophet ﷺ:

«إِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا، وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

«*Beware of stinginess for it destroyed the people who came before you. It commanded them to be miserly, so they were miserly; and it commanded them to cut the ties of kinship, so they cut them; and it commanded them to commit immoral actions, so they did so.*»[2]

﴿إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾

﴾*Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).*﴿

This *Āyah* is telling us that Allāh is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His. He said:

﴿إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا﴾

﴾*Verily, He is Ever All-Knower, All-Seer of His servants.*﴿

meaning, He knows and sees who deserves to be rich and who deserves to be poor.

In some cases, richness may be decreed so that a person gets carried away, leading to his own doom. In other cases, poverty may be a punishment. We seek refuge with Allāh from both.

﴿وَلَا تَقْتُلُوٓا أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾﴾

﴾*31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.*﴿

[1] Muslim 4:2001.

[2] Ahmad 2:159.

Prohibition of killing Children

This *Āyah* indicates that Allāh is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of *Jāhiliyyah* would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allāh forbade that and said:

﴿وَلَا تَقْتُلُوٓا أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ﴾

﴿*And kill not your children for fear of poverty.*﴾

meaning, lest they may make you poor in the future. This is why Allāh mentions the children's provision first:

﴿نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾

﴿*We shall provide for them as well as for you.*﴾

In *Sūrat Al-An'ām*, Allāh says:

﴿وَلَا تَقْتُلُوٓا أَوْلَـٰدَكُم مِّنْ إِمْلَـٰقٍ﴾

﴿*kill not your children because of poverty.*﴾ [6:151]

﴿نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

﴿*We provide sustenance for you and for them*﴾ [6:151]

and,

﴿إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا﴾

﴿*Surely, the killing of them is a great sin.*﴾

means, a major sin. In Two *Ṣaḥīḥs* it is recorded that 'Abdullāh bin Mas'ūd said: "I said, 'O Messenger of Allāh, which sin is the worst?' He said,

«أَنْ تَجْعَلَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ . قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ . قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ»

«*To appoint rivals of Allāh when He has created you.*» I asked, 'Then what?' He said, «*To kill your child lest he should eat with you.*» I asked, 'Then what?' He said, «*To commit adultery with your neighbor's wife.*»"[1]

[1] *Fatḥ Al-Bāri* 8:13.

﴿وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾

﴾*32. And come not near to unlawful sex. Verily, it is Fāhishah (immoral sin) and an evil way.*﴿

The Command to avoid *Zinā* (Unlawful Sex) and Everything that leads to it

Allāh says, forbidding His servants to commit *Zinā* or to approach it or to do anything that may lead to it:

﴿وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً﴾

﴾*And come not near to unlawful sex. Verily, it is a Fāḥishah (immoral sin)*﴿ meaning a major sin,

﴿وَسَآءَ سَبِيلًا﴾

﴾*and an evil way.*﴿ meaning, a terrible way to behave.

Imām Aḥmad recorded Abu Umāmah saying that a young man came to the Prophet ﷺ and said, "O Messenger of Allāh! Give me permission to commit *Zinā* (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet ﷺ said,

«ادْنُه»

«*Come close*» The young man came to him, and he said,

«اجْلِسْ»

«*Sit down*» so he sat down. The Prophet ﷺ said,

«أَتُحِبُّهُ لِأُمِّكَ»

«*Would you like it (unlawful sex) for your mother?*» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ»

«*Neither do the people like it for their mothers.*» The Prophet ﷺ said,

«أَفَتُحِبُّهُ لِابْنَتِكَ؟»

«*Would you like it for your daughter?*» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ»

«*Neither do the people like it for their daughters.*» The Prophet ﷺ said,

«أَفَتُحِبُّهُ لِأُخْتِكَ؟»

«*Would you like it for your sister?*» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ»

«*Neither do the people like it for their sisters.*» The Prophet ﷺ said,

«أَفَتُحِبُّهُ لِعَمَّتِكَ؟»

«*Would you like it for your paternal aunt?*» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ»

«*Neither do the people like it for their paternal aunts.*» The Prophet ﷺ said,

«أَفَتُحِبُّهُ لِخَالَتِكَ؟»

«*Would you like it for your maternal aunt?*» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ»

«*Neither do the people like it for their maternal aunts.*» Then the Prophet ﷺ put his hand on him and said,

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَحْصِنْ فَرْجَهُ»

«*O Allāh, forgive his sin, purify his heart and guard his chastity.*» After that the young man never paid attention to anything of that nature.[1]

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِف فِّي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾﴾

[1] Aḥmad 5:256.

﴾33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.﴿

Prohibition of Unlawful Killing

Allāh forbids killing with no legitimate reason. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالزَّانِي الْمُحْصَنُ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ»

«The blood of a Muslim who bears witness to Lā ilāha illallāh and that Muḥammad is the Messenger of Allāh, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the Jamā'ah.»[1]

The following is recorded in the books of the *Sunan*:

«لَزَوَالُ الدُّنْيَا عِنْدَ اللهِ أَهْوَنُ مِنْ قَتْلِ مُسْلِمٍ»

«If the world were to be destroyed, it would be of less importance to Allāh than the killing of a Muslim.»[2]

﴿وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا﴾

﴾And whoever is killed wrongfully, We have given his heir the authority.﴿

The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the *Diyah* (blood money), or he may forgive him with no payment, as is reported in the *Sunnah*. The great scholar and Imam Ibn 'Abbās understood from the general meaning of this *Āyah* that Mu'āwiyah should take power, because he was the heir of 'Uthmān, who had been killed wrongfully, may Allāh be

[1] *Fatḥ Al-Bāri* 12:209, Muslim 3:1302.

[2] *Tuḥfat Al-Aḥwadhi* 4:256, An-Nasa'ī, 7:82, Ibn Mājah 2:874.

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا
مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾ وَلَا تَقْتُلُوٓا۟
أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ
خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ
سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَمَن
قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى
ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾ وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى
هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ وَأَوْفُوا۟ بِٱلْعَهْدِ إِنَّ ٱلْعَهْدَ كَانَ
مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾
وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ
ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

pleased with him, and Mu'āwiyah did eventually take power, as Ibn 'Abbās said on the basis of this *Āyah*. This is one of the stranger of matters.

﴿فَلَا يُسْرِف فِّى ٱلْقَتْلِ﴾

﴿*But let him not exceed limits in the matter of taking life.*﴾

They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

﴿إِنَّهُۥ كَانَ مَنصُورًا﴾

﴿*Verily, he is helped.*﴾ means, the heir is helped against the killer by the *Sharī'ah* and by divine decree.

﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ وَأَوْفُوا۟ بِٱلْعَهْدِ إِنَّ ٱلْعَهْدَ كَانَ
مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾﴾

﴿*34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.*﴾

﴿*35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.*﴾

The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ﴾

﴾And come not near to the orphan's property except to improve it, until he attains the age of full strength.﴿

meaning, do not dispose of the orphan's wealth except in a proper manner.

﴿وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

﴾but consume it [the orphan's property] not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor).﴿ [4:6]

In *Ṣaḥīḥ Muslim* it is recorded that the Messenger of Allāh ﷺ said to Abu Dharr:

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي: لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ الْيَتِيمِ»

«O Abu Dharr, I see that you are weak (in adiministering), and I like for you that which I like for myself. Do not let yourself be appointed as Amīr over two people, and do not let yourself be appointed as guardian of an orphan's property.»[1]

﴿وَأَوْفُوا بِالْعَهْدِ﴾

﴾And fulfill (every) covenant.﴿ meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

﴿إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

﴾Verily, the covenant will be questioned about.﴿

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ﴾

[1] Muslim 3:1458.

﴿*And give full measure when you measure.*﴾ meaning, do not try to make it weigh less nor wrong people with their belongings.

﴿وَزِنُوا۟ بِٱلْقِسْطَاسِ﴾

﴿*and weigh with a balance*﴾ meaning scales,

﴿ٱلْمُسْتَقِيمِ﴾

﴿*that is straight.*﴾ meaning that which is not distorted nor that which will cause confusion.

﴿ذَٰلِكَ خَيْرٌ﴾

﴿*that is good*﴾ for you, in your daily life and in your Hereafter. So Allāh says:

﴿وَأَحْسَنُ تَأْوِيلًا﴾

﴿*and better in the end.*﴾ meaning, with regard to your ultimate end in the Hereafter.

﴿ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿*That is good (advantageous) and better in the end.*﴾

Sa'id narrated that Qatādah said that this means "Better in reward and a better end."[1] Ibn 'Abbās used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures."[2]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾﴾

﴿*36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).*﴾

Do not speak without Knowledge

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "This means) do not say (anything of which you have no knowledge)."[3] Al-'Awfi said: "Do not accuse anyone of that of

[1] Aṭ-Ṭabari 17:446.

[2] Aṭ-Ṭabari 17:446.

[3] Aṭ-Ṭabari 17:446.

which you have no knowledge."[1] Muḥammad bin Al-Ḥanafiyyah said: "It means bearing false witness."[2] Qatādah said: "Do not say, 'I have seen', when you did not see anything, or 'I have heard', when you did not hear anything, or 'I know', when you do not know, for Allāh will ask you about all of that."[3] In conclusion, what they said means that Allāh forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allāh says:

﴿ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ﴾

﴾*Avoid much suspicion; indeed some suspicions are sins.*﴿ [49:12]

According to a *Ḥadīth*:

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

«*Beware of suspicion, for suspicion is the falsest of speech.*»[4]

The following *Ḥadīth* is found in *Sunan Abu Dāwud*:

«بِئْسَ مَطِيَّةُ الرَّجُلِ: زَعَمُوا»

«*What an evil habit it is for a man to say, 'They claimed...'*[5] »

According to another *Ḥadīth*:

«إِنَّ أَفْرَى الْفِرَى أَنْ يُرِيَ الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرَيَا»

﴾*The worst of lies is for a man to claim to have seen something that he has not seen.*﴿[6]

In the *Ṣaḥīḥ* it says:

«مَنْ تَحَلَّمَ حُلُمًا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَيْسَ بِفَاعِلٍ»

«*Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between*

[1] Aṭ-Ṭabari 17:447.

[2] Aṭ-Ṭabari 17:447.

[3] Aṭ-Ṭabari 17:446.

[4] *Fatḥ Al-Bāri* 9:106.

[5] Abu Dāwud 5:254.

[6] *Fatḥ Al-Bāri* 12:446.

two barley grains, and he will not be able to do it.»[1]

﴿كُلُّ أُولَٰئِكَ﴾

﴾*each of those ones*﴿ means these faculties, hearing, sight and the heart,

﴿كَانَ عَنْهُ مَسْئُولًا﴾

﴾*will be questioned.*﴿ means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾﴾

﴾*37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.*﴿

﴾*38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.*﴿

Condemnation of strutting

Allāh forbids His servants to strut and walk in a boastful manner:

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾

﴾*And walk not on the earth with conceit and arrogance.*﴿

meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

﴿إِنَّكَ لَن تَخْرِقَ الْأَرْضَ﴾

﴾*Verily, you can neither rend nor penetrate the earth*﴿

means, you cannot penetrate the earth with your walking. This was the opinion of Ibn Jarīr.

﴿وَلَن تَبْلُغَ الْجِبَالَ طُولًا﴾

﴾*nor can you attain a stature like the mountains in height.*﴿

means, with your arrogance, pride and self-admiration. Indeed,

[1] *Fatḥ Al-Bāri* 12:446.

such behavior may bring about the opposite of what one pretends to be, as was reported in the *Ṣaḥīḥ*:

«بَيْنَمَا رَجُلٌ يَمْشِي فِيمَنْ كَانَ قَبْلَكُمْ وَعَلَيْهِ بُرْدَانِ يَتَبَخْتَرُ فِيهِمَا، إِذْ خُسِفَ بِهِ الْأَرْضَ فَهُوَ يَتَجَلْجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

«While a man from the people before you was walking arrogantly in his garments, the earth swallowed him and he is still sinking down into it, until the Day of Resurrection.»[1]

Allāh also tells us about Qārūn, who went to his people wearing his finery, then Allāh caused the earth to swallow him and his house.

﴿كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾﴾

﴾All the bad aspects of these (the above mentioned things) are Sayi'uhu [hateful] to your Lord.﴿

Some scholars recite this as *Sayi'atan*, meaning evil deeds, i.e., everything mentioned is forbidden, from the *Ayah*,

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ﴾

﴾And kill not your children for fear of poverty﴿ [17:31]

up to this [38] *Ayah*. So everything that is mentioned here is a *Sayi'ah* (evil deed) for which a person is to be blamed before Allāh, Who does not like or accept these deeds. As for the recitation *Sayi'uhu*, it is a genitive construction, meaning the bad aspects of these i.e., everything mentioned from the *Āyah*,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ﴾

﴾And your Lord has decreed that you worship none but Him﴿ [17:23]

up to this *Āyah*, [17:38] meaning that the worst of these mentioned are disliked by Allāh. This was the view of Ibn Jarīr, may Allāh have mercy on him.

[This is the end of Volume Five. Volume Six begins with *Āyah* number 39 of *Sūrat Al-Isrā'*.]

[1] Muslim 3:1654.